The Outlook

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The Alabama Case: The Case Stated

The decision of the United States Supreme Court in the Alabama case indicates, if it does not definitely and finally decide, that the remedy for any injustice to the negro race involved in the amended Constitutions of the Southern States must be sought by political action, not by appeals to the courts. The fifteenth amendment to the Constitution of the United States provides that "the right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude." The amended Constitution of Alabama allows any one of the following persons to register prior to 1903: (1) Soldiers and their lawful descendants, including those who served on either side in the Civil War. (2) "All persons who are of good character and who understand the duties and obligations of citizenship under a republican form of government." After 1903 those only can register who can read and write any article of the Constitution of the United States, and have been for the twelve months preceding the registry engaged in a lawful business—an exception being made in both cases for those who are physically disabled; or who are owners of and resident upon forty acres of land in the State, or owners of real or personal estate assessed for taxation at three hundred dollars. Only registered persons can vote or take part in any method of party action. A colored man named J. W. Giles brought an action in the United States Circuit Court against the Registrars of Montgomery County to compel them to register him as a voter, basing his suit upon the ground that the provisions of the amended Constitution of Alabama were repugnant to the Constitution of the United States, "in their intent and purpose and in their language and meaning, as well as by their operation and administration, and, in effect as well as in fact, deprived him and his race of the equal protection of the law and of their right to vote, for no other reason than their race and color and previous condition of servitude." To show that this amended Constitution was unjust in its operation, the plaintiff's counsel presented a tabulated census report "which indicates the suppression of negro majorities in more than twenty counties." He claimed that "the negro majorities in the State of Alabama had been overcome by fraud and intimidation for twenty years, and that the provisions of the new Constitution were to take the place of fraudulent methods and intimidation in the government of that Commonwealth." The Registrars demurred; by their demurrer claiming that, even if all the facts were as stated by the complainant, that complainant had no cause of action. The Court, therefore, in deciding, as it has done, that the plaintiff had no cause of action, has decided that, even if it be admitted both that the intention of the amended Constitution was to deprive the negro of the suffrage, and that this intent has been carried out by the administration of the provisions designed for that purpose, the Supreme Court cannot interfere.

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The Alabama Case: The Decision of the Court

The decision of the Supreme Court was rendered by Mr. Justice Holmes. Passing by other subordinate questions, he states two objections to the claim of the plaintiff, each of which the Court regards as fatal to it. The first is that the plaintiff asks the Court to direct that the Registrars register him under a law which he declares to be unconstitutional in fact and fraudulent in intent. If it is unconstitutional and

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fraudulent, the Court cannot be asked to enforce it. "How can we make the Court a party to the unlawful scheme by accepting it and adding another voter to its fraudulent lists? If a white man came here on the same general allegations, admitting his sympathy with the plan, but alleging some special prejudice that had kept him off the list, we hardly should think it necessary to meet him with a reasoned answer." The other objection is that the plaintiff asks the Court to undertake a task beyond its powers to perform because beyond its jurisdiction to attempt. Whatever the wrong committed, it is political in its nature and the remedy must be political, not judicial. "The bill imports that the great mass of the white population intends to keep the blacks from voting. To meet such an intent something more than ordering the plaintiff's name to be inscribed on the lists of 1902 will be needed. If the conspiracy and the intent exist, a name on a piece of paper will not defeat them. Unless we are prepared to supervise the voting in that State by officers of the Court, it seems to us that all the plaintiff could get from equity would be an empty form. Apart from damages to the individual, relief from a great political wrong, if done, as alleged, by the people of a State and the State itself, must be given by them or by the legislative and political department of the Government of the United States." From this decision Justices Brewer and Brown dissent, holding that "it is competent for the courts to give relief in such a case as this." Mr. Justice Harlan agrees with Justices Brewer and Brown in this opinion, but agrees with the majority that the appeal must be dismissed, on technical grounds not affecting the general political question.

❀

The Alabama Case: Possible Remedies

Assuming that the negroes are unjustly deprived of the suffrage under the amended Constitutions of Alabama and other States, have they any relief? Several methods of relief appear to us possible: (1) It does not follow from this decision that all appeal to the courts is denied them. It is quite possible that if a negro were refused registration by a violation of the law or by a palpably fraudulent administration under that law, he might apply to the courts for a writ requiring the Registrars to put his name upon the list. Injustice perpetrated by Registrars in administering the law might be corrected, although injustice by the State in enacting the law could not be. (2) The negro refused registration in violation of the spirit and letter of the law might appeal to the State courts, and so to the conscience and sense of fairness in the people of the State. Such an appeal would be heard by all the people, not only of the State, but of the Nation, and would help to enlighten and concentrate a public opinion which might correct any injustice in administration under the law. (3) Congress is the final judge of elections. In any case in which any great number of legal voters are denied the right of suffrage it is quite possible that Congress might, on investigation, refuse to seat the candidate who owed his election to fraudulent registration, and require a new election, or seat his competitor. (4) Congress might pass a law making violence, fraud, or corruption in Federal elections a Federal offense, to be prosecuted by the United States District Attorney and before the United States Courts. (5) Finally, Congress may reduce the representation in Congress in the proportion in which the State has reduced the suffrage. All these remedies are possible. But, in our judgment, none of them should be resorted to, except possibly the second, until locally the appeal has been made to the Southern friends of law and order, of constitutional action and of fair dealing, in order to compel honest and unprejudiced administration of the laws as they now exist. We do not believe that such an appeal would be made in vain. And if it succeeded, the chief grievance of the negro—his exclusion, even when intelligent and competent, from the polls—would be remedied, even though the State still suffered, and he with the rest of the State, from the continued infusion of ignorant and incompetent white voters.

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New York's Franchise Tax Sustained

To a striking degree the important events of last week were court decisions. Only less important than the decision of the United States Supreme Court in the negro suffrage case was the decision of the Court of Appeals in New

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York State sustaining the municipal franchise tax law passed in 1899, under which $18,000,000 of back taxes are already due, and upwards of two hundred million dollars' worth of property hitherto untaxed is fixed upon the assessment rolls for the future. This tax law, it will be recalled, was pronounced unconstitutional in January by a majority of the Appellate Division of the Supreme Court. This decision is now reversed, and the highest court in the State pronounces the statute valid at all points. The street railway and gas corporations announce that they will carry the case to the Federal courts, but the grounds upon which their appeal is based are too shadowy to inspire any real hope in the appellants. The real point upon which the corporations rested their case was the claim that the Legislature, by amending the tax law at their suggestion, so as to have the taxes assessed by State instead of local officials, had violated the home-rule provisions of the New York Constitution. Judge Parker, it will be recalled, speaking for a majority of the lower court, sustained this contention. Judge Vann, however, speaking for the entire Court of Appeals, denies its validity, declaring that while the Legislature cannot transfer from local to State officials powers exclusively lodged in the former, the Legislature can increase or diminish these powers, and that the Legislature has complete authority to tax the franchises of corporations chartered by itself. This property the Court declares was never made taxable until the passage of the present law, and therefore the provision that it should be assessed by State officials cannot be deemed to deprive local governments of their constitutional rights. The fact that relatively unimportant tangible property, such as street-cars, tracks, etc., hitherto assessed by local authorities, is placed under the jurisdiction of State officials, does not vitally affect the situation, as the value of this tangible property is chiefly incident to the possession of the franchise, and it is plainly desirable that both forms of property should be assessed together. The Court further argues that many of the franchises assessed are not distinctively municipal, but extend or may extend through several localities, and therefore are most properly assessed by a State Board. The claim of the companies that their payments for their municipal franchises exempted them from further taxation by the State (the claim on which the appeal is taken to the Federal courts) the Court makes short work with. No municipal government, it points out, has the power to make a contract exempting property from State taxation. Indeed, the State may even tax its own bonds, unless it expressly stipulates not to tax them. The language used by the Court in discussing this point makes it clear that none of the payments made in the past by the companies for their franchises, whether in lump sums or annual rentals, are to be regarded as tax payments. They are merely payments for the special privileges granted the companies by the municipalities. The entire value of the property of the companies is subject to taxation at the same rate as other property not enjoying special municipal privileges. In other words, apparently, the street railways and gas companies can claim no deductions from the taxes now imposed upon the long-exempt value of their franchises.

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The Educational System of New York

The reorganization of the educational machinery of the State has gone over, with many other things, until another session. In the meantime the Lieutenant-Governor is to appoint a Commission consisting of five members of the Senate with the Speaker, and of seven members of the Assembly, who are to make a special study of the situation during the recess, and to recommend proper legislation at the next session of the Legislature. Of course everything will depend on the personnel of the men who are appointed upon this important Commission. The matter may very well be postponed for the sake of fuller investigation and more careful study of the entire situation. A few months' delay is of small consequence. What is important is that the general principle upon which the public education of the State is to be conducted should be settled, an end put to the present dual system, and unity, harmony, and efficiency secured. Several bills have been introduced involving important changes in the Board of Regents; such as the surrender of the life tenure of the Regents, elimination of the

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Superintendent of Public Instruction as a member ex officio of the Board of Regents, and the reduction of the number of Regents to eleven. These bills have not been opposed by the Regents, who seem not to oppose any change in the constitution of the Board which will insure freedom from political domination. The Outlook has before repeated its conviction that questions of detail, such as are involved in these amended Stevens bills, may be left to be settled in the future; what ought to be secured as soon as possible is the end of the present dual system and the reorganization of the educational administration throughout the State in such a way as to make one responsible head, to avoid friction, and to secure unity of action in all departments.

❀

Expansion at St. Louis A staff correspondent gives the readers of this week's Outlook a description of the dedication of the World's Fair buildings at St. Louis on Thursday of last week. The principal speakers were President Roosevelt and ex-President Cleveland, and the theme of both speakers was the immense addition to the territory of the country by the Louisiana Purchase and the character of the early expansion. President Roosevelt reminded his hearers that the present States of Illinois and Indiana were added to the territory by force of arms in the middle of the Revolutionary War, and as a sequel to the exploration of George Rogers Clark, and the western boundaries were still further extended by the treaties of Jay and Pinckney; but the first real expansion of the country was the acquisition of the vast territory beyond the Mississippi stretching to the Pacific. When this expansion was made, the people of the United States undertook a task for which there was but little precedent. The two principal types of expansion had been illustrated in the history of Rome and of Greece; the first "expanded her rule over the entire civilized world by processes which kept the nation strong and united, but gave no room whatever for local liberty and self-government;" the second organized colonies in many places, but these colonies became independent of the mother State, securing local self-government and local independence by the complete sacrifice of national unity. American expansion has preserved from the beginning local liberty and National unity. The greater part of the territory acquired by the Louisiana Purchase has not only been developed, but has been organized into States. American expansion has been expansion in the spirit of peace and of construction. Mr. Cleveland emphasized the great importance of the Louisiana Purchase as a National accomplishment next in moment to the Declaration of Independence and the adoption of the Constitution. He recalled President Jefferson's attitude towards the Purchase, his doubt as regards the constitutional right to extend our limits by the acquisition of such a vast territory, and at the same time his perception of its need and of the peril which would follow if the opportunity were put aside. In conclusion, the ex-President interpreted the history which was consummated in the purchase of the Louisiana Territory as indicating the leading of Divine Providence in the building of a great Nation. Both speeches involved recognition of the fact that expansion has been inevitable and normal; but that it has been and must be expansion along constructive lines, carrying with it local liberty and National sovereignty. The fact that the most eminent leaders of the two great political parties agree so nearly in their interpretation of expansion, its necessity, on the one hand, and the method and spirit in which it should be carried out, on the other, indicates that the policy of expansion will not be and cannot be an important political issue in the near future.

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The Coal Combination Inquiry Much testimony of exceptional interest has been taken by the Inter-State Commerce Commission during the past fortnight at its hearing upon the complaint of Mr. W. R. Hearst against the anthracite coal carrying roads. Some of the testimony has had a sensational interest, as when the attorney for the Reading Company, Judge Campbell, compared the people of New York City to "a pack of whipped dogs." Edmund Burke once said that he did not know how to frame an

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indictment against a whole people, but Judge Campbell felt no such limitations:

"Where do the complaints come from?" he shouted. "From the independent companies? No! From the owners of the palaces about Central Park, the crowded tenements, and the business buildings in the lower part of the city? Yes." . . . "We will show this Commission that for more than a quarter of a century the people of New York have wrung the bowels out of the coal regions of Pennsylvania, practically getting their coal for nothing, and whine like a pack of whipped dogs when a decent remunerative price is asked by the miners."

This bit of declamation had the useful but unintended effect of calling public attention to some really important testimony which followed. The attorney for Mr. Hearst asked for the contracts made by the railroads with the Temple Iron Company. The Temple Iron Company, he said, ran a small furnace worth less than $150,000. The railroads had guaranteed its stock and bonds to the extent of $5,000,000, paying this preposterous price in order to buy out the firm of Simpson & Watkins, who threatened to build an independent coal road. The contracts desired, continued the attorney, would demonstrate the truth of his charge. Under the advice of their counsel the railroad officials declined to produce the contracts, though instructed to do so by the Commission. In 1898, it is interesting to recall, a member of the firm of Simpson & Watkins urged upon a representative of The Outlook the feasibility of the proposed competing coal road, calling attention to the fact that the Delaware and Lackawanna reported a profit of nearly two hundred per cent. upon the hauling of coal—(receipts, $10,048,000; expenditures, $3,700,000). When President Baer, of the Reading, came before the Commission, he was questioned closely regarding the Temple Iron Company purchase, and practically admitted that its object was to keep Simpson & Watkins from carrying out their railroad plans. In his subsequent statements President Baer declared that even with present charges he was unable to pay his stockholders four per cent. dividends, and stated very truly that he had had nothing to do with any scheme to overcapitalize his road. When, however, President Truesdale, of the Lackawanna, spoke of paying seven per cent. dividends with precisely the same rates, it was clear that the Reading's apparent poverty was simply inability to pay dividends on an inflated capitalization. The Inter-State Commerce Commission's report makes the situation clear. The total capitalization of the Lackawanna (stocks and bonds) is a little less than $100,000 a mile. The Reading, on the contrary, has a bonded indebtedness of $185 000 a mile, upon which it must meet the interest before paying anything to its stockholders. Its total capitalization is $240,000 a mile. President Baer stated frankly that he proposed to advance the price of coal at tidewater to $5 a ton—or nearly one dollar above the average price for the last two decades. The wages of miners by the last two strikes have been advanced about twenty cents a ton.

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General Miles's Report The report of General Miles concerning his observations in the Philippines has been made public. It is dated February 19, 1903, and covers all features of his trip through the islands. A considerable proportion of the report is given to an account of cruelties alleged to have been perpetrated by our soldiers in the Philippines. Some of these accounts are based upon evidence of witnesses examined by General Miles, or personal examination of those who had been subjected to ill-treatment. Others of them are based on hearsay testimony of a very doubtful character. In one case reports of atrocities were made to him, and he asked for a written statement to be forwarded of them, but the statement was never received. Concerning this failure he says, "Whether any influence was brought to bear to prevent their statement, either by persuasion or coercion, I am not prepared to say at the present time." He says that he found among certain officers an impression prevailing that the water-cure and other similar cruelties were justifiable, and he implies that in at least one case it is questionable whether they could have been perpetrated without the personal knowledge of the commanding General. But he also declares that "such atrocities have been condemned by such commanders as Generals Lawton, Wade, Sumner, Lee, Baldwin, and others," and adds that, in order to correct any misapprehension, he addressed to the

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Division Commander a letter of instructions condemning any such acts of cruelty, and declaring that "the excuse that the unusual conditions justify the measures herein condemned is without foundation." He approves the discontinuance of the canteen, and recommends the discontinuance of the use of church property, monasteries, and the like as barracks for the troops. General Miles's report is accompanied by a letter from Judge-Advocate-General Davis, to whom it seems to have been referred by the Secretary of War, in which the Judge-Advocate affirms that the incidents referred to by General Miles have been made the subject of special investigations either by court martial or by special inspectors, resulting in a number of court martial trials. He adds that "whether the necessity for any further administrative action, in addition to that already taken, will be disclosed as a result of such investigation, can only be determined when inspection reports are received at the Department."

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General Miles's Report: Our Estimate

Unfortunately, it is an open secret that General Miles has political aspirations for the Presidency, that his attitude toward the present Administration, as toward the one which preceded it, has been hostile, and that he has failed for some reason to secure the confidence either of his superiors or his subordinates in the army. The tone of this report, so far as we can judge from the extracts published, does not indicate a judicial spirit, but rather the spirit of a prosecuting attorney. On the other hand, it must also be said that the extract from Judge-Advocate Davis's report indicates somewhat the attitude of a defendant's attorney. The New York "Evening Post" publishes a list of officers who, it declares, have either not been brought to trial or have escaped the "proper punishment for their acts;" but in estimating this statement it must be remembered that the "Evening Post's" judgment of what is "proper punishment" might differ from that of an entirely just tribunal. Per contra, the "Army and Navy Register" says that out of 6,000 officers not more than twelve are involved in the charges of atrocities—a smaller number than we had supposed. We take this occasion, however, to repeat what we have heretofore frequently said. There is no doubt that acts of cruelty and oppression, some of them truly characterized as atrocities, have been perpetrated by members of the United States army in the Philippines. It is certain that none of the officers high in command have been guilty of participation in these outrages. There is no General Weyler in the American army. But it is not so certain that they have all been eager to bring the guilty parties to exposure and punishment. The desire to shield the reputation of the army is natural; but it is always a mistake to attempt to shield an organization by concealing the crimes of individuals who belong to it. It appears to us, however, that General Miles's report should have made account of the splendid philanthropic work which many army officers have been engaged in—the building of roads, the feeding of the impoverished and the famine-stricken, the establishment of schools, and the active participation in the work of teaching. The only reference to such work which we find is General Miles's intimation that the reconcentrados were defrauded by being required to buy the rice furnished them at a profit; he is apparently ignorant of the fact that the profits thus obtained from Filipinos who were able to pay for their rice were transferred to the insular treasury, and applied by the civil government to the relief of the widespread distress occasioned by the prevalence of cholera and famine in the provinces of southeastern and southern Luzon. On the whole, we do not think that this report adds much to the knowledge already possessed by the public; but, by recalling public attention to the matter, it may reawaken and revivify public sentiment against such atrocities and against any condonation of them.

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Russian Diplomacy Regarding China

The report of the eight demands made week before last by the Russian Chargé d'Affaires at Peking upon China was accepted as true by the foreign representatives and correspondents at Peking, and was well enough authenticated to be regarded as correct by the Foreign Offices at Washington, London, and Tokyo. Immediately upon the publication of these

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demands, Mr. Hay, American Secretary of State, addressed to the Chinese Government a remonstrance against that Government's acquiescence in the demands. Coincidently, Mr. Hay asked the Russian Government to inform him of its purposes regarding Manchuria, and especially to define those reported demands made upon China (1) that no more Manchurian treaty ports or towns should be opened, and (2) no more foreign consuls recognized. The Chinese note was telegraphed to Mr. Conger, American Minister at Peking, and that to Russia to Mr. McCormick, American Ambassador at St. Petersburg. China's reply to the first was a refusal to accede to the demands of Russia. Replying to the second (a note of inquiry diplomatically so called, really a protest), the Russian Foreign Office made the gratifying announcement that of the eight demands said to have been made by its Chargé d'Affaires at Peking, four were false, one was unimportant, two others involved no change in previous arrangements, and the last related to a sanitary commission to keep out contagious diseases. If, as some think, the Peking representative put forth these demands to test the sentiment of the nations interested, he was certainly successful in eliciting instant and emphatic disapproval from the American press, and from the American Government an inquiry more pressing than from any other source. Russian officials have not only made general professions of innocence, but have separated America from the other Powers, as indicated by the assurance that not only does the Russian Government not intend to exclude other countries from advantages now enjoyed in Manchuria, or to confer exclusive privileges upon Russians, but that nothing will be done to close doors now open, and that American commerce is the very thing which Russia most desires to attract. We believe that the people of this country will be glad to take this disclaimer as sincere, without stopping to ask whether there has not been a complete change in the Russian demands rather than an error in the original statement from Peking. Secretary Hay's protest has served to call forth a permanent and apparently positive and direct statement of Russia's position in regard to the treaty rights which for half a century this country has enjoyed with China.

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The German Parliament Last week the German Reichstag was prorogued by the Emperor. Its five years' term has been a notable one. As to home legislation, the general tendencies running through the sessions have been towards enlargement of the power of the Empire at the expense of the federated States. It is true that there has been extension of social reform legislation in behalf of the workingman—the sick insurance law as an example—but there has been a subjection of the tariff policy affecting all Germans, and in particular the manufacturing element, to the purely agrarian demand of the minority, reinforced by the Roman Catholic party for an appropriate return favor. This demand culminated in the objectionable tariff law passed last December, which gives to Germany the highest duties ever known, particularly on agricultural products. When it comes to ultra-protectionism, however, the United States is hardly in a position to complain of excessive tariffs elsewhere, no matter how they may strike—as this particular measure does—at our own export trade. Another piece of legislation which may trouble us is the meat law passed in 1900 and recently put in operation; it was designed by the Government for sanitary purposes only; but the agrarians in the Reichstag treated it as a weapon for use against foreign and principally against American competition. Thus to Americans the Reichstag's term has been especially interesting, comprising more frequent discussions of Americo-German relations than hitherto. While careful note is taken in this country of the attacks in the Reichstag upon our commercial policy, we may disregard the many jealous and ill-natured complaints concerning the great preponderance of imports from the United States into Germany over Germany's exports to America. It will be interesting, nevertheless, to observe whether the preponderance now attained continues at the present proportion. The late Reichstag will probably be most noteworthy in German history on account of the passing of the Navy Bill, three years ago, doubling Germany's ocean strength

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and corresponding to the determination of Germany's energetic monarch to give to his empire a new and weighty influence in settling important questions of world politics.

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Salonika in a State of Siege

A state of siege has been proclaimed at Salonika, the principal port of Turkey on the Ægean Sea, in consequence of the destruction last week of the Ottoman Bank by the Macedonian revolutionists, concurrently with fifty dynamite bomb explosions in the post-office, railway station, cafés, and elsewhere. The revolutionists had mined the principal districts of the town, intending to blow them up simultaneously, but circumstances forced them to act before all their preparations were completed. Several hundred persons were killed and injured in the conflict, as well as in disturbances in the vicinity, where in several places the revolutionists tried to destroy the railroad. As in the case of other disturbances in Macedonia, it is believed that this seemingly anarchistic affair at Salonika was intended to provoke severe reprisals by the Turks, and thereby cause European intervention. The revolutionists remembered that the Armenian attack upon the Ottoman Bank in Constantinople, nearly seven years ago, was immediately followed by the massacre of thousands of Armenians in the streets of Constantinople and similar slaughter in the provinces, but they might also have remembered that this did not result in European intervention, any more than did the awful events which had already taken place in Armenia itself. However, the rioting of last week has caused at least marked notice, in the despatch by Austria of three war-ships, and by Italy of no less than eight, to Salonika. The Turkish Government promptly arrested a thousand persons and doubled the military strength of the place. Dr. Barton, Secretary of the American Board (Congregational), informs The Outlook of the receipt of a cablegram from Salonika stating that, despite the grave disturbances, the missionaries there fear no personal danger. The town is one of the stations of the European Turkey mission of the American Board of Missions; in the four stations of the mission there are twenty-eight persons. The trouble throughout Macedonia and Albania apparently continues in increasing degree. Along the Struma River, for instance, a fight lasted for four days last week, resulting in severe loss on both sides. The Sultan's commission for bringing about the pacification of the Albanians has resulted only in the continued detention of the commissioners as hostages. It is now believed by many that, despite European apathy and despite possible sincerity on the part of the Turks in a reform of their methods, any change in the spirit of their administration really comes too late. No matter how deeply we may abhor the methods of the revolutionists, the many years of Turkish pillage, outrage, and murder, together with the conflict of race tendencies and religions, have at last instigated a rebellion which may ultimately enlist European sympathy and be carried to a final issue.

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The French Monastic Orders

Last week a few disturbances in France attended the enforcement of the law, passed nearly two years ago, which compels all associations, whether religious or secular, to be authorized (or, as we might say, incorporated) by the State in order to exercise the special duties and functions for which they were formed. These disturbances attendant upon the expulsion of certain recalcitrant monastic orders have apparently been due, first, to the pathetic spectacle of many aged monks, who, having spent their whole lives in preaching, education, or charity, are now too old to begin life anew in a foreign country, and, secondly, to appeals made by a number of prelates. For instance, in a recent pastoral letter the Bishop of Tours advised the superiors of the monastic orders in his diocese, in terms almost insulting to the Government, to ally themselves in an energetic resistance. The Bishop of Bayeux, according to a correspondent of the New York "Evening Post," has published a letter to the dissolved orders in his parishes, saying: "It is our Lord Jesus Christ, his name, his doctrine, and his authority, which they combat in you. There are, doubtless, among those who proscribe you, some who would deny that they are waging war upon a religious idea, but the great majority of them make no secret that that is their object." Referring to the Govern-

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ment's interdiction to individual members of the recalcitrant preaching orders to continue as such to exercise their calling as pulpit orators, the correspondent quotes the words of the Bishop of Orleans to a Capuchin friar who was preaching in Orleans Cathedral: "It is possible that you will never again enter this pulpit, with or without the frock of your order, but, should that be the case, it would depend rather upon you than upon me. As for this diocese, no one but the Bishop has the right to forbid any one whatever to preach within its walls." Finally, the text of a letter from the Archbishop of Paris has now reached this country, also protesting against the Government's interdict, and declaring that this question concerns the bishops alone, and not the Government. The sympathy of many Protestants will be with these prelates in making their protest against an apparently tyrannical exercise of authority. The expulsion of the male preaching, teaching, and commercial monastic orders from France seems one thing, the Government's prohibition to them to exercise their individual functions as members of expelled orders seems another; logically, however, there is hardly any escape from the Strafford-like policy of "Thorough," once the Government had decided upon the drastic course inaugurated in 1901.

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Dr. G. D. Boardman, Bishops Hurst and Foster

The Rev. George Dana Boardman, whose death occurred in Atlantic City, N. J., last week, was well known both as preacher and author. Born in Burma in August, 1828, the son of a missionary, engaged in his early manhood in law, medicine, and mercantile pursuits, he soon followed the impulse given to him by his early training, and entered the ministry. From 1864 to 1894 he was pastor of the First Baptist Church in Philadelphia, since which date most of his time had been given to travel and authorship. A loyal member of the Baptist Church, he belonged to that increasing school whose faith is too catholic to be confined within denominational lines, and whose influence therefore extends far beyond them. His works on religious rather than theological topics, or perhaps we should say on theological topics treated always religiously, have had a wide circulation and always a beneficent influence. Two Bishops of the Methodist Episcopal Church have died within a week: John Fletcher Hurst was one of the most scholarly thinkers and writers in his denomination, had been largely influential in establishing the American University at Washington, and was the author of many books on both religious and secular topics—among which perhaps his "Indika" was the best known; Randolph S. Foster became an itinerant at the age of eighteen, was President of the Northwestern University for three years, and later, after filling the professorship of systematic theology at Drew Seminary for some time, became President of the Seminary.

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Progress Toward Church Union

The movement for a union of the United Brethren, the Methodist Protestant, and the Congregational denominations has entered a hopeful stage, although there are yet grave difficulties to be overcome. Committees of the three bodies have agreed upon a basis of union, which was adopted without a dissenting vote. Their conference at Pittsburg occupied two days, April 22 and 23, besides much of one night. Dr. Gladden, Congregationalist, was nominated as Chairman of the meeting by the committees of the United Brethren and Methodist Protestants. A thoroughly fraternal and earnest spirit characterized all the proceedings, and the result was celebrated by singing the doxology twice. A committee of five from each of the three bodies has been appointed to constitute a committee of the whole, to work out an agreement upon the matters of detail involved in the plan of "the ultimate and complete organic union" now hoped for. This committee is to meet in Washington, May 27. The general agreement already reached is embodied in two articles, viz.:

First—The formulated statements of doctrine as held by each of these denominations at present, although phrased differently yet being essentially the same, are to be affirmed.

Second—The union for the present is to be expressed in the organization of a General Council, to be composed of representatives elected from the respective denominations composing the union, on some ratio of membership. This Council is to have its powers and duties defined, but all legislative and judicial matters shall be referred to the

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general bodies of the respective denominations. These denominations shall retain their present name and their autonomy in respect to all local affairs, but they shall add to their official title the following: "In affiliation with the General Council of the United Churches."

The harmony realized after the protracted discussions at Pittsburg is auspicious, but it is likely to be at least two years yet before all the interests involved in ultimate organic union are fully adjusted; not only business and property interests, but, still more, the vital principle of Congregationalism, the independence of each local church. The body to be constituted of these three will have upwards of a million members, about half of them in the Congregational churches, and the remainder not very unequally divided between the Methodist Protestants and the United Brethren. The former of these two separated from the Methodist Episcopal Church in 1828, because of the refusal of lay representation in the Conferences (long since granted). The latter separated from the German Reformed Church about 1789, because of the opposition to their evangelistic interest in revivals of religion. The joint committee who have now to agree upon questions of detail is constituted as follows, with Dr. W. H. Ward as Chairman:

Methodist Protestants—Dr. T. H. Lewis, Dr. D. S. Stephens, Dr. M. L. Jennings, Dr. F. T. Tagg, Dr. George Shaffer.

United Brethren—Bishop J. S. Mills, Dr. W. R. Funk, Dr. W. M. Weekly, Dr. W. M. Bell, J. W. Ruth, Esq.

Congregationalists—Dr. A. H. Bradford, Dr. Washington Gladden, Dr. A. E. Dunning, Dr. S. M. Newman, Dr. W. H. Ward.

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More than Federation The opinion was unanimously expressed at the Pittsburg Conference that something more than federation must come of it. For this end it is regarded as desirable that the National meeting of each of the constituent denominations shall be held at the same time and place as the General Council of the three, the Council taking occasional recesses that the constituent bodies may transact necessary business. It is hoped that this temporary arrangement will be superseded by one Council inclusive of all. State and district organizations likewise it is hoped will ultimately coalesce, though they are to be separately maintained for the present. As soon as the Committee of Fifteen has done its work, the Pittsburg Conference is to reassemble to act upon its report. Besides the three denominations that united in the agreement reached there, a fourth was represented by its committee—the Christian Connection, a body numbering some fifteen hundred churches. During recent years conferences with a view to union have been held between these and the Congregational churches. Rejecting all creeds, and holding to the Bible as the sole authoritative statement of Christian belief, the first article of the Pittsburg agreement, by its reaffirmation of doctrinal formularies, prevented them from coming into the union. The main hindrance to a perfect agreement of the three bodies was found in differences of polity, Congregationalists being disinclined to the centralizing of authority preferred by the others. The United Brethren and Methodist Protestants, being closely agreed on this point, met by themselves after the Conference, and agreed on everything but a common name. Between these two union seems now to be virtually accomplished.

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The Temple of Peace Mr. Carnegie has made no more characteristic or important gift than the gift of fifteen hundred thousand dollars for a building in which to house a permanent Court of Arbitration at The Hague, and to provide an ample library of international law, as an expression of the profound conviction of one of the foremost capitalists of the world in the settlement of international questions by arbitration instead of by arms. Mr. Carnegie's act is of high importance. There were many who disbelieved in the practicability of the Hague Tribunal; there were those who declared that no real cases would ever be presented to it; but it has already been evoked in a complicated international difficulty; and every year its possibilities of service will become more real in the thought of the world. To nobly house it, as Mr. Carnegie proposes to do, in what he calls a Temple of Peace, will give it a new aspect of permanency; and the building will be a visible evidence and symbol of the immense significance of the principle of arbitration and the practical importance of the Tribunal in

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the beautiful Dutch city. Mr. Carnegie has said in conversation that, in his judgment, no more important event has happened in a century than the establishment of this Tribunal. It may be possible that, looking back a hundred years from now, it will be seen that its establishment was the most important single event of modern times. That the possibility of peaceful settlement will be presented every time an international difficulty arises is now certain; and, in the nature of things, with every reference of a great question the authority of the Tribunal will be heightened and the habit of applying to it confirmed.

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Professor Smith on Jeremiah

The lectures on "The Prophet Jeremiah," given last week by Professor George Adam Smith, of Glasgow, attracted crowded audiences to Union Seminary Chapel, and were marked with characteristic freshness of thought. Jeremiah can no more be called "the weeping prophet," for the Lamentations are known not to be his. The crisis that Jeremiah felt predestined to meet was the collapse of the religious reformation introduced by the law book known as Deuteronomy, in the seventh century B.C., perhaps the fairest plan of national religion ever devised. During the long reactionary reign of Manasseh Israel had apostatized from this and was ruined. As the prophet of wrath and doom came Jeremiah. He saw that the only form of religion capable of realization was personal piety, and so he became the first great preacher of individuality. He wrought the transformation from the Deuteronomic conception of the nation as the religious unit to that of the individual as such. But of God Jeremiah reveals comparatively little. He lacked the anointed vision of Isaiah. To him God was the taskmaster whose commands compel. But while his love for his people deepened as their doom drew near, he struggled into consciousness of the Eternal Goodness, and of his individual relation to it in the new covenant of which he prophesied. Though Jeremiah's life seemed a failure, his people later recognized it as a vicarious sacrifice for their sin. He is the earliest prophet in the Old Testament of vicarious sacrifice, as well as of individuality in religion. The fifty-third chapter of Isaiah reflects Jeremiah's experience and that of the righteous in that evil time. Nothing in the Old Testament leads more deeply into fellowship with the sufferings of Christ than the experiences of Jeremiah. The general fact enforced by these lectures was the importance of Jeremiah's writings to an understanding of the growth of religious ideas in Hebrew history.

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Paul Du Chaillu

The death in St. Petersburg last week of Paul Du Chaillu removes an explorer of indomitable energy and a writer of many vivid and spirited books; to young people particularly he endeared himself, not only by his stories written directly for them, but also because he infused into all his narratives of travel a dramatic element which made them immensely readable. It was partly because he used an imaginative style of writing and delighted in painting word-pictures that his earlier books were discredited by many people; yet it is now admitted that what he told about gorillas, pygmies, and cannibals has been essentially confirmed by later travelers and explorers. As his name shows, he was of French parentage, and it seems to be in doubt whether he was born in New Orleans or in Paris; his boyhood was spent in a French colony near the Gaboon River in West Africa. It was in 1855 that he undertook his first great African exploring expedition; he passed over eight thousand miles in the equatorial regions, discovered scores of new species of plants and animals, and brought back the first specimens of gorillas seen in Europe. Other journeys into unexplored territory followed, and later on he made extended explorations in Norway, Lapland, and Finland. Among Mr. Du Chaillu's best-known books (he published some fifteen or twenty in all) were "Explorations and Adventures in Equatorial Africa," "A Journey to Ashango Land," "Wild Life Under the Equator," "The Land of the Midnight Sun," and "The Viking Age."

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Save the Big Trees

The giant sequoias of California form a natural wonder and beautiful scenic feature absolutely unique. How far the rumor that their existence is in danger may be true is not quite apparent, but it seems certain that the Calaveras Grove at least is threat-

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ened with extinction. It must be remembered that there are at least five hundred trees in California which are really entitled to be called giant trees, and that these are found in many rather widely separated groups. The Mariposa Grove, near the Yosemite Valley, is owned and cared for by the State of California, while the United States holds as National parks two tracts of land on which big trees stand. The Calaveras group, the first to be discovered, contains about a hundred very fine giant trees, and has been well maintained and preserved. It is private property, and, of late years at least, has not yielded a reasonable profit on the price paid by the present owner, $100,000. There is, therefore, great danger that the trees may be cut down and sold—it is said that a single sequoia might yield 50,000 feet of lumber. It seems evident that California shou.d have purchased the Calaveras Grove at the very moderate price named above, but the State authorities have hoped that the United States would buy the tract as a National Park; Congress, however, has seemed averse to this, and has refused an appropriation for the purpose. It is now suggested that a public subscription should be made, or that an individual benefactor should present the famous grove to the Nation. In one way or another the destruction threatened should be averted.

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The Educational Revival

Years ago Captain Sayles, acting on the suggestion of the Rev. Dr. Edward Abbott, and following the example of Mr. Smiley at Lake Mohonk, invited a number of guests to his hotel at Capron Springs, West Virginia, to consider the question of Southern education. For a number of years Mr. Robert C. Ogden, of New York City, has been accustomed to invite a party of Northern friends to accompany him to Hampton Institute, in Virginia, of which he is a trustee, to participate in its Commencement exercises. From these two sources has grown the Southern Educational Conference, which met in Richmond, Virginia, week before last, of which we gave a brief paragraph account last week.

Three sessions were held daily; the Music Hall was always full and often crowded, all standing-room being taken; Northern speakers were heard, and always with cordiality, but the sentiments of the Conference were voiced chiefly by Southern men, and, as was proper, all the offices were filled by Southern men, except that Mr. Ogden was enthusiastically re-elected President. The houses of the best families in Richmond were thrown open to the guests, and the problem how to attend all the sessions and also respond to the hospitable invitations of the hosts was a wholly insoluble one. The spirit of the Conference was akin to that of a religious revival in the spiritual earnestness which dominated it. Problems which two years ago were discussed with serious apprehension were treated as theoretically solved, and the reports from the field indicated that they were in the way of practical solution.

It is apparently no longer questioned in the South that the State provision for the education of the colored race is to be equal to that for the white; the proposition to appropriate only the taxes received from the colored citizens to the education of the colored children is not now seriously entertained and is not likely to be renewed. The question whether the people will tax themselves for popular education is being answered in a manner which, if not universally satisfactory, is universally progressive and hopeful. And the problem of the rural school is being solved by a concentration of district schools and a transportation of pupils. One of the most significant addresses was that giving an account of a rural school, equipped with not only the necessary room for a graded school, but with an assembly hall for popular use, provided with twelve acres of land furnishing means for possible horticultural and floricultural education, and accompanied by provision for bringing together to the school all children within a radius of ten miles.

In brief, the Conference, which is Southern in its territory but National in its spirit, indicates a great educational revival. A full report of the proceedings of the Conference is to be published hereafter, and information concerning this report can be obtained by addressing Charles W. Dabney, Southern Education Board, Knoxville, Tennessee. Here we attempt, not

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such a report, but an interpretation of the movement of which the Conference is an expression. It carries with it hope for much more than a mere academic development. It means a revival of industry, of liberty, of home life, of the religious spirit.

I. Much of the current discussion concerning industrial education is based upon the old and false assumption that industrial education and higher education represent different if not antagonistic conceptions; that the highest education is that which issues in the three learned professions; that mechanical and agricultural education prepares for an inferior calling and indicates an inferior capability. The Southern Educational Conference indicates a healthful repudiation of this narrow and narrowing conception. The end of education is life; the object of life is service; and that is the best education which fits the pupil for the best service that he can render. The first service that he can render to society is to support himself and so not become a burden on the charity of others. The second service is to aid in contributing to the life of others. That all industry is honorable, and all idleness is a disgrace, is the first postulate of the new educational movement; that no industry is drudgery if it is intelligently performed, and no industry is ennobling if it is performed unintelligently, is its second postulate. It is a far higher and better thing to make a table intelligently than to preach a sermon, write an editorial, or teach a school mechanically. The old education was for the few, the new education is for all; the old education prepared for three learned professions, the new education prepares for intelligent activity in every department of life; the old education was literary and professional, the new education is industrial and universal. Thus the revival of education means a revival of industry; a humanizing and so an ennobling of all vocations; a transformation of all by the illuminating power of a quickened intelligence; the abolition of drudgery by mixing the labor of the hand with the labor of the brain; an ultimate revolution in industry so that "the man with the hoe" shall no longer be a synonym for stunted intelligence, dwarfed affections, and deadened ambitions. Education means life; and universal education—universal not merely in the persons admitted to it, but in the vital topics with which it deals—means universal life—a vitalizing of the farm and the factory, the full recognition of the truth that all toil can be intelligent and therefore all toil can be itself educative.

II. The revival of education involves the revival of political liberty, because in universal education it lays the only enduring foundation for universal freedom. The Outlook here reaffirms what its editor-in-chief said on the platform at Richmond as reported by the New York "Evening Post:"

> Dr. Lyman Abbott went out of his way to reiterate his assertion that "manhood suffrage means manhood first and suffrage second," and that "no man has a right to govern his neighbor who has not the intelligence and the conscience to govern himself." As with similar utterances of Northern men, these views are accepted by the ignorant and prejudiced as justifying any amount of oppression of the negro. "We cannot afford," said the President of a Southern college, "to permit Dr. Abbott to speak as he does; it encourages those who would forever disfranchise the negro, and makes the tasks of those of us who would uplift the negro infinitely harder."

How radical is the revolution which has taken place in the South in half a century! In 1853 no man was permitted to teach that any negro, however educated and competent, had a right to vote; now no man will be permitted to teach that any negro, however ignorant and incompetent, has not the right to vote! We confess to a considerable degree of curiosity to know who this unnamed President of a Southern college is. We doubt his ability to enforce the prohibition. At all events, we shall take the risk.

Suffrage is not a right, it is a prerogative; it is not a privilege, it is a duty. He who cannot govern himself has no right to govern others; and he who lacks either the intelligence to understand the truth or the will to follow it lacks the power to govern himself, and therefore has not the right to help govern his neighbor. Suffrage ought to be conditional; but the condition of suffrage ought to be, not class, caste, or race, but character. Suffrage ought to be, not race suffrage, but manhood suffrage; and manhood suffrage means manhood first and suffrage afterwards. The educated leaders among the

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colored people do not object to this principle; they do not object to the disfranchisement of the ignorant and incompetent negro. They object, and they have a right to object, to laws which pretend to do one thing and do another, which require the voters to understand the Constitution, but are so administered as to demand of the negro a knowledge of constitutional law such as few white men possess, which profess to exclude ignorance and admit it freely if it is white.

But universal education will eventually bring with it universal suffrage; and no suffrage will long remain universal unless it is based on universal education. Knowledge is power; and the ballot without knowledge is not power. The attempt to give political power without first giving political intelligence always fails. Out of the direst evils some good springs. The South learned in the reconstruction period that universal suffrage does not bring with it universal liberty; the North is more slowly learning the same lesson. Some criticism may be brought against the recent laws in the South restricting the suffrage; very serious criticism against their unfair administration in some localities. But the purpose to limit the suffrage to men who by a technical test can prove their intelligence, or by a moderate property qualification give some evidence of possessing the fundamental virtues of temperance, industry, and thrift, is wholly praiseworthy, provided it is so administered as to be in fact as well as in letter a manhood, not a race, test. This educational revival involves a good hope of a sound political revival because it is an endeavor to give to all, black and white alike, that intelligence and that virtue which always ought to be the prerequisite for governing others, as they are the necessary conditions for self-government.

III. This educational revival is also a revival of the home. It is by no mere accident, it is by a necessary law, that the agitation for the abolition of child labor accompanies the agitation for child education. The right of the child to be protected from the greed of employers or the carelessness and indifference of parents is indistinguishable from his right to an adequate education. The child cannot at the same time be in the factory making money for the idle or ill-paid father and in the school being made an intelligent and virtuous citizen. The educational movement means that we are beginning to see more clearly that cheap goods are costly when we sacrifice men and women in order to make them; that a law to protect children is more important than a tariff to protect manufactures; that the wealth of a State depends upon its homes far more than upon its factories; and that if we have forbidden the sale of slaves to the cotton-fields only to allow the sale of children to the cotton-mills, we have small cause to congratulate ourselves on our progress. The Southern Educational Conference indicates an appreciation of the home as the beginning and the end, the foundation and the capstone, of American civilization.

IV. Thus this educational revival is a revival of religion. If ignorance is the mother of superstition, intelligence is the handmaid of religion. Education and religion seek the same end. The schoolhouse and the church are partners in a common enterprise. It is the commonplace of the normal school and the teachers' institute to say that the end of education and so the object of the school is the development of character. And what is the end of religion? What the object of the Church?

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; . . . till we all come unto a perfect manhood, unto the measure of the stature of the fullness of Christ.

No one could have attended the recent meetings of the Southern Educational Conference without perceiving that this character-building was the common chord from which every theme started and to which every theme at last returned. Whether the topic was common-school education or university education, the rural school or the city school, agriculture, mechanic arts, or literature, as there was on the one hand no call for catechisms or creeds, no suggestion even of denominational divisions, so there was on the other hand constantly manifest as a part of the subconscious thought of the Conference, reappearing every now and then in explicit statement, the idea that the end of education always is and always must be the making of men and women. Our Protestant churches have separated earnest and devout souls by purely conventional distinctions and

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definitions, for which practical Americans care but little. Debates and discussions in ecclesiastical assemblies concerning terms of union do little more than accentuate the fact that the causes for discussion are wholly inadequate to justify the divisions which exist. Meanwhile the children of all denominations, and of none at all, are growing up in the common school together and are learning that honesty, justice, truth, hope, benevolence, and faith are the peculiar inheritance of no one denomination; and it will not be strange if the school-house should prove to be the center which the church is not, and bring us, despite our varying creeds, together, on the common basis of a manhood endowed with intelligence and integrity, philanthropy and devotion, which are always essentially one, however different their forms of expression.

We do not, indeed, think that the school-house will ever take the place of the church, as we are quite sure that intellectual and industrial education can never take the place of that inspiration whose fountain is God, whose interpretation is worship. But education will purify and cleanse the religious life; will direct religious emotion into channels of practical service, and eliminate the mere useless emotionalism; will measure philosophies by their practical results, and so emancipate from the tyranny of traditionalism and conventionalism; will accustom men and women to see truths in their right proportions, and not quarrel about terminologies and formularies while they are united in love for their Father and their brethren. In brief, the revival of education as a method of character-building may be expected to recall the Christian world to the truth that the end of religion is also character-building, and thus be also a revival of a religious spirit as free from a hysterical emotionalism on the one hand as it is from a dogmatic and dry intellectualism on the other.

We may well hope that the present Southern educational enthusiasm may spread to the Northern States, where education is in danger of becoming somewhat perfunctory, may inspire it with new and deeper life, and may end by creating throughout the Nation an educational revival, the modern analogue of the evangelistic revivals of a past epoch, and carrying with it the promise and potency of a revival of industry, freedom, domestic life, and a purified religious spirit.

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The City and the Citizen

The two hundred and fiftieth anniversary of the founding of the city of New York finds the metropolis in the hands of capable men who are studying its manifold and difficult problems with intelligence, administering its affairs with skill, and representing it to the world with dignity. Much has been done towards the rehabilitation of the city in the eyes of the world and the confidence of the country; but much still remains to be done. This work cannot be accomplished by Mayor Low and his associates unless they are supported by an intelligent and wisely directed public opinion; nor can it be carried to a successful end unless that opinion confirms in successive elections the policy of the present administration, whatever changes of personnel may take place. New York was not redeemed from the evils of corrupt and incompetent government by bold leadership, though it has not lacked such leadership; it was redeemed by the combined action of its citizens; it can be kept in its place as the foremost of American cities only by the combined action of its citizens.

Cities are not mere aggregations of individuals; they have a character of their own. Every city of any note has its own personality; and those cities which have become most significant in the affairs of men have been those whose personality has been most marked and distinct. The rank of a city depends largely upon the distinctness of its type; upon the distinctness with which it impresses upon the minds of men certain things for which it stands. There have been great commercial cities which have been largely without marked characteristics, and which, accordingly, do not count with the imagination; they do not make an appeal to the sentiment of the race. Jerusalem, Athens, Florence, Venice, Edinburgh, have all been relatively small cities; but they have been conspicuous in the higher life of humanity because they have stood for something which was distinct, individual, characteristic—some work of

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the mind or of the spirit, as well as some work of the hands.

A really great city is one of the greatest of human achievements. A good deal of nonsense has been written and spoken concerning the city and the country; and the proverb, "God made the country, but man made the city," is one of the most misleading of aphorisms. It is true God made the country, and every wise man loves the country because God made it; but God did not make the country as men find it to-day. The most beautiful country in the world is that which men have co-operated with God in bringing to the highest perfection. It seems to be a law of the divine development of the world that the finest things shall be secured only by the co-operation of the human and the divine. God made the quarries of Carrara, but man made the great statue of Moses and of the Venus of Milo. God gives material; it is the function of man to make high and beautiful uses of material; and among the most beautiful things are many which represent the co-operation of human intelligence and genius with divine purpose.

Men are made to live together. Cities represent living together in its highest estate. Man was not made to remain a lonely and undeveloped individuality; he was not made to live in isolation; he was made to live in contact with other men, for it is only by contact with other men that he gets his freest and broadest development, and it is only developed man who perfectly fulfills the purposes of God. A city, rightly governed, represents the highest form of human organization. It is when men get together in cities that they produce the arts. Shakespeare was born in Stratford, but he went up to London for his material. Balzac and Thackeray found the richest dramatic possibilities in Paris and London.

Something characteristic is imparted by every city to its citizens; so that men who live in Boston, in New York, in Philadelphia, in Richmond, in Charleston, in New Orleans, bear the traces of their locality, and are recognized as distinct types. From the very beginning, New York has been cosmopolitan; it has been the gate of the New World. It is idle to talk of its not being American; for it is, of all cities, the most democratic in the broad sense. It has welcomed more races and more men and women to the continent than any other city. Its hospitality has been without limit; eighteen languages were spoken within its limits before the Revolution. Its earliest writer, and the first in point of time to contribute to American literature, disclosed the qualities of a metropolitan city—urbanity, tolerance, ease, humor, sense of form, charm of style.

The higher life of a city is the expression of all its activities—commercial, educational, artistic, social, and religious; and a man's quality and rank as a citizen depend on the fullness with which he enters into the manifold life of his city. There are hosts of men who lead individual lives of the highest probity, but who have no civic life. A citizen is one who shares the burdens of the city, cherishes its interests, and contributes to the richness of its life. Mr. Hewitt was a great citizen because he was in touch with the life of the city in so many of its activities. The profound respect in which he was held was testimony to the ethical quality at the root of his citizenship.

A man becomes a citizen when he recognizes his responsibility and obligation to the community. As soon as a man begins to live closely with his fellows he owes them, in the first place, the inspiration of high character. No bad man ever was or ever can be a good citizen. Nothing contributes so much to the moral strength of a city as the tradition of a noble life. Citizens who lead such lives personify and reveal to the world the higher life. Mr. Gladstone's splendid integrity, the extraordinary and undenied nobility of his spirit, were of immense importance as interpreting the life of the State; and New York has no better possession to-day than the unimpeachable and unquestioned integrity of Mayor Low.

Being righteous does not of itself make a good citizen; it is the beginning of citizenship; but a man must go on to conceive of the business of the government of the city as part of his own business. A prime trouble with New York has been that it has been full of men who were residents but not citizens; who had individual homes, but no community home; who have been willing to take everything from the city and give nothing in return. No man really makes a home, however

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beautiful and ample his house may be, unless he gives himself to it; and no man is a citizen unless he gives himself to the city. He must identify his interests with its interests, study its problems; and, above all, he must vote at its elections.

The chief concern in every city is to develop what may be called the higher civic life. The higher life in all departments is always the life of ideas and ideals. It is the source of a man's higher efficiency, of his more enduring influence. Every city has ideals, whether it defines them or not. Whatever they may be in the direction of religion, of art, of science, or social life, two must always be sharply defined and resolutely followed if the city is not only to build up its citizens commercially but to enrich them spiritually and intellectually:

First, there must be the ideal of efficient government, and that means always honest government. No corrupt government was ever yet efficient, however active it may have been in certain superficial ways. No corrupt government can be efficient, because honesty is the basis of all efficiency. And no government which lacks intelligence can be efficient. Honesty and intelligence are the roots of capable, high-class administration and work of every kind; the highest efficiency always involves moral cleanness, broad intelligence, and far-seeing prevision.

Second, every city ought to think of itself as a fundamental educational influence. It ought not only to care for the physical well-being of its citizens by giving them clean streets, pure air, good drainage, wholesome water, the best food supplies, but to train them to love the best things in the best forms. The higher civic life means the expression of the entire life of a community. It involves civic order and civic beauty as well. It means well-kept streets, and it means also noble school-houses. It means capable government, and it means also museums, libraries, art galleries, restful parks, fine streets, and good architecture. Thucydides said of the group of buildings on the Acropolis that the sight of them was a daily delight. Athens, by its very constitution, was for many decades a great educational influence. It was a university because of its quality as a city before it became the recognized center of the education of the classical world. Every city ought to educate its children unconsciously; it ought to teach them integrity, intelligence, and efficiency by the quality and character of its government. It ought to teach them neatness and cleanliness by the condition of its streets; it ought to educate the eye by the beauty of its parks and by its public buildings. It ought to give them noble school-houses, so that they shall identify education with the highest processes of the soul. It ought so to accustom them to good architecture that they shall know integrity and beauty of structure by the eye, as well-taught children know good music by the ear. It ought to be said of every city, as a great Italian sculptor said of Florence, in response to the question how the best criticism of a statue could be secured, "Leave it to the judgment of the public square."

A great city cannot be built on a purely commercial foundation. It needs wealth, because wealth means the command of resources, leisure, the ability to do things on a large scale; but wealth never yet made a great city. A city becomes great by virtue of its character, the breadth of its policy, the dignity of its life, the variety of its interests, the splendor of its appearance. In such a city alone the higher civic life is realized; fed by innumerable streams of private virtue, sustained by innumerable acts of private devotion, made beautiful by numberless private sacrifices and beneficences.

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Unnoticed and Uncounted

It is constantly assumed in many quarters, and the statement is often made, that the churches are only half filled, that Christianity is on the decline, and that religion has ceased to be one of the great interests of the human race; and all the while, in all parts of Christendom and in lands outside its borders, there are millions of people leading devoutly religious lives, sacrificing themselves without hesitation and without repining, bearing heavy burdens without complaint, and doing the hard, rough, obscure work of the world with patient, unconscious courage. These faithful servants of the Lord constitute far the greater proportion of the

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human race. Some of them do not go to church; many of them are found in the churches, which are by no means as empty as they are represented. They are devout believers in Christianity, and the chief motive of their lives is profoundly and genuinely religious. They live as in the sight of the Infinite, and in the life immortal; but they never report themselves; they are never interviewed. Their lives are essentially undramatic. Those lives are apparently commonplace, and are never included in those enumerations of the good and the evil which are from time to time taken by the daily press. It is one of the great distinctions between vice and virtue that it is easy to secure statistics of the first, and impossible to get any report of the second. The discords are always noticeable; the harmonies attract no attention. The devout, the religious, the faithful, and the pure, upon whose integrity society securely rests and who are the salt of the earth, do not appear in the census reports; but they make life safe and sweet as of old.

St. Louis on Parade

From a Staff Correspondent

THE level New Jersey fields twisted and swirled past the car windows; the valley of the Delaware, with its browns of early buds and pale greens of early leaves, allowed us a glimpse of its beauty; the dingy, sordid mining region of Pennsylvania gave way to long, homelike stretches of the rolling, watered farming land of western New York; then night closed in. When day returned, the almost unbroken farmlands of Indiana were streaming by, and then the soil of southern Illinois. We were nearing St. Louis. Every hour of the journey made it more apparent that the Atlantic seaboard is but a fringe to the great inland country of which St. Louis is, at present at any rate, the focus. Others were on their way there to take part, either as sightseers or as actors, in the centennial celebration of the first acquirement of territory by the United States.

On April 30, 1803, a treaty between France and the United States was signed, transferring, for $15,000,000, the territory between the Mississippi River on the east and the Rio Grande on the west, and extending to the north and west over a then unknown area, to the sovereignty of the American Republic. On April 30 of this year was to occur the dedication, to which we were traveling, of the buildings of the World's Fair to be held in 1904 in celebration of this event. It was natural, therefore, to have the impression while on the journey to St. Louis that this dedication was to be distinctively the concern of that great region comprised in the territory of the Louisiana Purchase. And when the train drew into the big station at St. Louis, that impression was deepened by the sight of the people—farmers from Missouri and southern Illinois, negroes, prosperous Middle West Yankees, and city folk who moved without the nervous hurry of the East, but with the alertness of the West.

The inadequacy of that first impression was, however, very soon shown. Once in the streets or in the hotel, the crowd was National. One got careless very soon about jostling against "celebrities." In the course of two days Mr. Bryan, Mr. John Mitchell, ex-President Cleveland, Senator Hanna, General Miles, Cardinal Gibbons, Governors of several States, and others of equally National prominence became familiar figures. Yet it soon became apparent that this occasion was more than National. Foreign ambassadors, with insignia, in uniforms, and one or two in Oriental costume; young men in frock coats and tall hats, who seemed conscious of representing not only political powers, but also social influences and dynastic traditions; ladies who looked as if they were used to being at once gracious and insistent on their rights of going proudly in to dinner in due order of precedence; men with very black beards that looked Spanish, and men with very blond beards that looked Teutonic, and men with curled mustaches that looked moderately fierce—all these made St. Louis seem like Washington transplanted, a temporary National capital, an international city.

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There were three days of celebration, and in with the celebration were crowded a Good Roads Convention, a Civic Federation meeting, a university alumni gathering, a military tournament, besides fireworks, dinners, and receptions. The first day was distinctively the day of dedication; the second was given over to the diplomatic representatives of all the nations, who came *en masse* to the celebration; and the third was devoted especially to the States, with a civic parade in which the city of St. Louis took a naturally conspicuous and highly creditable share. Of the three days, the first was markedly the one which aroused the most interest and enthusiasm. The fact that President Roosevelt and ex-President Cleveland visited together at the house of Mr. D. R. Francis, the President of the Exposition, and that they spoke at the same dedication exercises, was enough to give the day distinction.

The celebration began with a parade of troops. All military parades are alike—long lines of infantry, some in khaki, some in blue; cavalry, scabbards clanking, horses' hoofs clattering; artillery with guns, caissons, mountain guns on mule-back; bands, hospital wagons; sun-browned regulars, doing their duty in a procession as in a battle; fair-skinned militia, intelligent, vigorous, a bit more military, though not more warlike, than soldiers by trade; straight, alert army officers, with the bearing of keen experts proud of their calling; militia officers, rather self-conscious and trying not to seem vain of their heavy gold lace; Governors in tall hats on horseback, with their elaborately bedecked staffs; more bands, more infantry, more gold lace, more of everything; bugles sounding, fifes playing, drums rattling; crowds pushing and swaying; grand stands full of cheering, laughing, and on this day shivering people; "fakirs" selling badges; farmers in with their wives and daughters; mule teams drawn up along the side streets; little colored boys darting and sidling and squirming through the crowds. This for three miles or so. The procession was reviewed by the President of the United States in a reviewing stand erected in the grounds of the Exposition; it marched through a triumphal way, then passed on one side a huge extended scaffolding and framework, some day to be one of the immense buildings of the Fair; and on the other side a long, wide, ditch-like excavation, some day to be a waterway covered with boats and banked with trees.

Up in a stand opposite the reviewing stand, and directly facing the President, who stood there straight, and browned from his vacation in the Yellowstone Park, were a number of reporters and a few men who had found there a convenient vantage-point from which to view the passing soldiery and watch at close hand the actions of generals, senators, governors, a cardinal, a president, and five detectives opposite. Along came the soldiers.

"Who are all of those fellows? Say, are they all from New York?" asked a middle-aged, vigorous, clean-shaven man from Illinois, who had slidden into the reporters' stand unobserved. "There must be a train-load of them."

"Yes, several train-loads."

"You don't say! Well, that's the best showing yet! Who's that?"

"Governor Yates, of Illinois."

"Whoop! Hey! That's my Governor. So it is; it's Yates! Hey! Wasn't that a fine salute he gave the President? Hey! hey! Hi there! Olney! Olney! Hello, boys! That's my town, Olney, Illinois! Who's that?"

"Governor Heard, of Louisiana."

"Hi! That was fine the way they stopped, wasn't it?" said he, as a band halted and, turning, played a few bars of an Irish air that the President evidently enjoyed especially.

Whenever the National colors were brought past, the President, of course, saluted them, but in a manner so far from the perfunctory that his example was contagious, and the newspaper men were soon doffing their hats whenever the flag went by. One could not help attributing the contagion of the example partly to the personality of the President, partly and perhaps chiefly to the fact that the example was set by one who was commander-in-chief of the army not by virtue of military rank, but by virtue of civil office.

Hardly had the last soldier passed the stand when the broad roadway became black with people. The crowd made its way to the Liberal Arts Building, externally still in process of erection, where the dedication exercises were to be held.

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It is hard to imagine a building that can contain fifty thousand people. It is not easy to keep in mind the image of the interior of such an immense building, even after one has seen it. Into that gigantic inclosed space, where the wind was rushing about quite as familiarly as out-of-doors, pushed these struggling throngs. The noise of stamping feet and of shouting was as continuous as the roar of a city. From an elevated point within thirty feet of the speakers' platform the voice of Cardinal Gibbons, as he offered the invocation, could scarcely be heard. The confusion was not drowned even by the massive, simple harmonies of Beethoven's Creation Hymn, sung by a chorus of thousands of voices. President Francis and ex-Senator Carter failed in turn to make themselves heard beyond a few feet. At last, when Mr. Roosevelt was introduced, and greeted tumultuously, he rose to speak, then, with the exclamation, "I wish I could get up higher," he climbed impulsively to the top of the improvised table, and, raising his hand, caused a hush among some hundreds nearest him.

"Give me all the chance you can; I need it," were his first words.

His address was a characteristic eulogy of those strong qualities that made the men of 1803 dare try the first experiment of expansion; but not a word could have reached the vast multitude that was swaying and struggling and shouting up to within twenty yards of where he stood. The applause of those who could hear would roll out in all directions until it was lost in the noise that came rumbling back. At such times Mr. Roosevelt would bring about some degree of quiet near at hand by a gesture or a smile, and, with some pleasantry addressed to those with him on the platform, relieve from possible embarrassment those in authority. Mr. Cleveland, when he rose to speak, was hailed with cheers; but as soon as he began to speak the din became greater than ever. Except for a few score, the people had to wait until they read the papers next day to learn that his subject was the peaceful character of the expansion they were celebrating.

This confusion was only one of a number of instances which indicated that the arrangements for the celebration were most inadequate. One Governor with his staff was allowed to arrive without receiving any attention, or even necessary information. Hotel prices were exorbitant. One large audience was kept waiting for two hours after the time set by official bulletin. These experiences and others equally serious were, however, in no respect fatal to the celebration; they will probably prove valuable as lessons for the conduct of the Exposition itself. On the other hand, the efficiency of the management on the whole, the bigness of the undertaking, and the real largeness of the conceptions that were realized in these three days make the errors and even the blunders seem comparatively insignificant. The errors, after all, were errors consequent upon trying to do things; they were the shortcomings of buoyant ambition.

Here, it seems, lies the real significance of these three days. A spirited Nation has been giving expression to its sense of power. The people of St. Louis were most truly evident in catching this spirit, in their enthusiastic welcome for guests of distinction, in their hopeful and energetic expressions of faith in their Exposition, in their justifiable pride in their city, in their warm-hearted hospitality, and in their enjoyment of this celebration itself. All Americans who spent those three days in St. Louis must have become conscious anew of the youthful vigor of this Republic, and the representatives of the nations must have found in this far inland city some new evidences of the nervous might of this people who govern themselves. Certainly no better outward sign of this power of self-government could have been given than the hush which came over fifty thousand struggling, unpoliced people when, at the end of the dedication exercises, Bishop Hendrix offered prayer and Bishop Potter pronounced a benediction. Then was shown where lay the controlling power of a democracy—in the will within. The brilliant display had ceased, but the real force which it had symbolized was then first exhibited with the greatest impressiveness.

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A PREACHER'S STORY OF HIS WORK[1]

BY W. S. RAINSFORD

Rector of St. George's Church, New York City

VI.

A LARGE part of our success is due to the young men, my junior clergy. When I came to St. George's, I said to my vestrymen: "I want you to let me have three to five assistant clergy here," and I got them. There was a remonstrance all over the parish at first against my sending the young clergy to visit. Some said, "We do not want these young pastorettes coming around visiting us," so I had to tell them, "Then you would better go to some other church. It is quite impossible for me to visit you all. When you are sick or when you need me, I will come. But meanwhile I look to you people to aid me in training and keeping my junior clergy. Receive my clergy and give them opportunities to know you." When I took these young men as associates, I made a bargain which I have lived up to and which they on their part have lived up to. I said: "You will preach in St. George's Church; I will criticise your sermons; you will visit the cultured people as well as the poorest; you will see the whole life of the parish, fairly and squarely, and after two or three years you ought to know more than you do now." I met with opposition at first, but I have stuck to the rule.

At first we had a system that included senior and junior clergy, but I found that necessarily seniority was accounted by length of time and not by competency, and I found that the senior, being only human, arrogated to himself certain rights which were not helpful to him or to his junior brothers. Then I got the inspiration that each of my clergy should be the senior assistant for one week in a month; during that week he is officer of the week, so to speak, as a cadet at West Point is selected to be officer of the day; he must see the people, take the funerals, preach, and make emergency calls. This plan has worked delightfully; it gives each man as many rights as the others; and in addition gives more leisure to the others to read. Then I have what I consider another good plan: I make my associates select in turn the new associates. For instance, after a man has worked here two or three years, he knows pretty well what I want, and I tell him to pick out some one to take his place when he gets ready to leave. At first theological seminary students were very timid about coming here, and asked all sorts of questions as to what was expected of them; now they ask no questions; they ask to be let in. Some, at the end of a year or six months, are ready to go somewhere else; others I have to drive away. I like the idea of sending them away two at a time, if I have two men who make a good team, as I did recently to Christ Church, Cincinnati. One man fitted the other exactly, and they turned the whole place upside down. Three months ago I sent two more to Dayton, Ohio; I always try to fit the men to the conditions I find.

Another thing: I urge my associates to be as elastic as possible with the service. We are allowed large elasticity in our Episcopal Church, and it is a grievous mistake to make the service too long. No suffering mortal wants to listen to a sermon after listening to the three whole services of the Episcopal Church. Furthermore, these services were not intended to be given together; they were rolled together in former times by men who held several parishes and were obliged by law to visit and read all the three services in each parish church each Sunday, and they combined the services to get them all in without too frequent visits. The Episcopal Church discounts her splendid liturgy; it is used often as unwisely as a great instrument could be used.

One great influence in my success I lay to the fact of trying to make the young clergy feel at home in this rectory. I issued an invitation seventeen years ago

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to the Senior Class of the General Theological Seminary to take supper with me before they graduated. I had three men. I issued the same invitation last year; I had forty-one out of a class of forty-three; and this year I had a request from the Junior Class that I should let them spend an evening with me at the beginning of their seminary life as well as at its close. I only mention this to show that if you hold out your hand and keep on holding out your hand (for I have invited the General Seminary students every year) to the young clergy they will respond.

My idea is to let my associates enter fully into the life of the parish; to visit the rich, and not simply the poor; to let them see me whenever they wish, and make them feel that we are working together. Every Monday morning my clergy spend a couple of hours with me, often more, and during the week they are in and out of the study all the time. I expect good work, and I get it. Give a man a chance, and if there is anything in him it will show. I do not have any trouble in keeping them.

How do we get our money for this work? Well, here at St. George's we have received in these twenty years over four thousand five hundred accessions to the church from the Sunday-school alone, and though I suppose there is hardly a child in the Sunday-school who can afford to put ten cents in the plate, yet I get thousands every year from the young people of the church. It is easier to train twigs than trunks.

The great thing is to adapt your machinery to your environment. If you have a brownstone environment—people who can afford to live in a twenty-five-foot house—it is a very simple thing to adapt church services and methods to them. Give them a good sermon and good music and visit them, and the thing is done. But that has not been my problem. My problem has been how to get at the people who do not want to come forward and join the church at all, or who, if they do want to join, cannot pay a hundred dollars or upward for a pew. And I have found that one can raise a good deal of money in a free church if one has a system.[1] All these people are willing to pay something; they ought not to go to worship without paying; offering money is part of worship; and I do not want people to get the idea that they can come to church and not give anything. A great many people feel they cannot afford to pay so much a year for a pew; and yet, on the other hand, poor people—even people with ten dollars a week income—people who must cut their cloth most carefully in order to have any coat at all—these people are all willing to pay something. Not long ago I had a message from a large number of people on the East Side who could not take an envelope of twenty-five cents per week, but they wanted to take envelopes; and as a result of that movement we have had a thousand dollars a year added to St. George's in five and ten-cent envelopes—all from poor people, unskilled wage-earners. One man comes to me year after year and brings me sixteen dollars as regularly as the seasons come; he has no envelope, but he brings his sixteen dollars.

Just after my anniversary a poor woman—a servant—came to me and said: "I am a lonely woman; St. George's has been a great help to me. I have no family; I know how important it is to keep the church here, and I know the church wants more endowment. I have saved fifty dollars; will you take it for the endowment?" That is God's money. I could give you instance after instance like that. If a man says that the poor and the middle-class people are not willing to pay, he does not know what he is talking about. The people who use our building are all middle class or poor; but all who use it pay something for what they get. Last year we raised $7,600 from the young people's societies alone in that building; that is fine, you know. And then there are some people who say, "If you feel that way, why do you always call for an endowment?" Well, for this reason: the difference between what these people can pay and what the thing costs must be met by somebody, hence the endowment. People who say, "Do not give the people of New York any institutions except what they can pay for," do not know what they are talking about. The poor people cannot pay for these things altogether; they need them, they are willing to pay what they can; but somebody must pay the difference. When St. George's separated from Trinity Parish, it had thirty-six lots,

[1] We have raised over $2,300,000 in St. George's during my pastorate.

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and in 1883 all these lots but two had been sold; there was not a penny of endowment, and there was a floating debt. We have now over $300,000 endowment, but that is not enough. We want half a million at the very least.

I have found in my experience that you can raise money by the envelope system, but it must be organized. We raised last year $9,000 for foreign and domestic missions. Everybody in the congregation gets an envelope before the collection for foreign missions comes up; and when the time comes for domestic missions, everybody gets an envelope in the same way. Our bill for stationery and stamps is terrible, and I have a big staff of secretaries; but much of the work is done voluntarily. My treasurer, for instance, gives up time and strength which no money could purchase. And that is the secret of St. George's success; we have service that money could not buy.

The most efficient lay assistants that churches have are doubtless women; that ought not to be; but I think we have to face that fact and seek reasons for it. The reason is that the laity, consciously and unconsciously both, feel the need of the restatement of the Christian doctrine, and very few churchmen, comparatively, are setting themselves to do that. If I could sum up in a line what I think has been the reason why I have such a unique band of lay helpers, it is because the great majority of them were attracted and held by the fact of my constant aim to restate the old truths of the Christian religion in terms which commend themselves to men's conscience and judgment. From my experience I should say that the cultured laity are not giving up religion, but too many of them are ceasing to look for it in the churches. There is great danger that public worship may be left to women, clergymen, and the uneducated. The movement I speak of affects men rather more than women. We must bring the teachings of Christ nearer the level of modern thought; the thinking of our day is more naturally Christian than the thinking of any other age. I am all the time trying to do that—very imperfectly, it may be, but still I am trying. It is my profound belief that if a man has any gift of God to do that, he can get a hearing among people.

I have hundreds of men and women giving up their evenings for St. George's work. I have a hundred and fifty Sunday-school teachers, and last Sunday, a wet, disagreeable day,[1] there were only three absent. Six came from Brooklyn, and nine or ten from above One Hundredth Street. I try to make them feel that we are all working together; twice a year we have supper together, and we discuss in a democratic way the needs of the Sunday-school. The Sunday-school is carried on as far as possible on the basis of the public school. We try to apply the kindergarten system among the younger children, but usually I cannot get that sort of teacher without money. Kindergartners are worn out during the week and cannot teach again on Sunday. I should like to apply the kindergarten system to all children under eight. We do teach with the blackboard, and follow the general system of the public schools. Many churches seem to think any sort of a young man or woman can teach in a Sunday-school, but that is not so. These children are accustomed to first-rate teachers during the week, and they are not going to put up with slovenly teaching on Sunday. Of course I am working all the time for better teachers, and we do get better ones; the standard to-day is immensely better than it was ten years ago. I have some fine young men, but there are more women than men; I have some great women working here as Sunday-school teachers. We make out our own lessons. Our own committee has drawn up our lessons; that is the highest point we have yet reached.

Every single organization we started was an earnest effort to meet the needs of the people. I have been criticised for starting a dancing-class; that was a new thing not many years ago. I did it because I found that the girls were going to bad dances. Then, when we started the dramatic society, some people said I wanted to turn St. George's into a theater. My boys and girls want to go to the theater; they ought to go. The drama has a great influence; that influence will increase, not decrease; it has an immense place in human life; and so we started the dramatic society; they take up good plays, and it is a great success. At first, when we started the dancing-class, there

[1] February 8, 1903.

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were always three or four of the clergy and half a dozen ladies present to look after things; the boys would spit in the corners and throw cigarettes on the floor; now there is nothing of the sort; you could not find better behavior in Sherry's, and there are often no clergy or deaconesses present. Ten years ago, if one of these boys met me in the street, he would scarcely notice me; now there is hardly one who does not take off his hat when he meets me, and I have never asked them to do it. Boys like brass bands; they want to join organizations, and so we started the Battalion; we have one hundred and twenty in the Battalion. St. George's sent seventy-one men to the Spanish War; four were killed; our Battalion is a great power for good.

So about the saloon question. People said I advocated the saloon—church saloon. I never said anything of the kind. As a matter of fact, what I did say was that there was nothing more harmful than a light regard for law. A law that cannot be enforced is a curse in the community; and therefore I advocated having the saloon open part of Sunday. Ten years ago, before Mr. Jerome touched this thing, I talked about it in the pulpit and on the platform: "I would to God there were no saloons, but, since they are here, you have no right to pass a law which cannot be enforced. There is nothing so destructive to the well-being of a community as a light regard for law. Your Puritan who insists on passing his own peculiar law is the ally of the bad element in the city, as has been said so often in The Outlook. His stupid insistence to pass laws that cannot be enforced is disastrous; there can be nothing worse." That is what I said over and over again.

I have studied the needs of the people and have tried to meet them. I wish rich men would give the people more opportunities for pleasure—innocent pleasure. I do not specially indorse Mr. Carnegie's gifts to libraries. Libraries are good things, but in New York there are things we need more. We need pleasure-houses far more in New York; places of amusement that will not degrade. For instance, I have had a good man come to me and say, "Next week is the anniversary of our wedding, and I want to give a little dinner and dance to my wife and her friends. Do you know of any hall I can get?" And I cannot tell him where to go. My boys and girls wanted to dance. I wanted a place for them, and I had to bring them right into our parish building; but it is not the proper place. There is not room enough. The church ought to meet the social needs of the people, and the social needs of the people of the tenement district of New York are not the social needs of the people in a Maine village, nor even the social needs of Baltimore or Philadelphia. If a man would minister successfully, he must have his finger on the pulse of the community where he is and know how it beats. That is the whole thing.

Since there is no provision for social life in the tenement-house district except the dark alley and the street, I try to meet this condition by providing social life here under right influences. The gymnasium, the cooking and sewing schools, are all efforts to supplement the home training. The time is coming when the Church will not need to do these things at all. The public schools are going to have cooking taught as it should be; manual training will be introduced; gymnasiums will be opened. But in the meantime, by the use of these things, we get in touch with the people, and the whole neighborhood is affected. I can give a beautiful illustration of this. There is an old Dutch woman on one of the blocks on the East Side who owns her own tenement, and who has lived there a great many years. Talking with her the other day, she spoke of the great changes she has seen, and I said, "Well, what about the people?"

"Ach," she said, "twenty years ago there was all bums and toughs here; now there are four or five gentlemen on every block."

Some years ago a man came to see me—a nice-looking fellow—and said: "Dr. Rainsford, I want to tell you a story. I was a physician, doing well, already earning $10,000 a year, happily married; my wife loved me and I loved her, and, looking back, I cannot see any reason why we did not continue to be happy; but meddling friends interfered, we drew apart, and, to my great shame, I must confess I began to drink. As I drank more and more, we drew further and further apart; I

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began to lose my practice; and, to make a long story short, in a couple of years I had nothing. I was a lonely man on the way to the bottomless pit, going as fast as I could go. One hot day in July I was wandering about this part of the city, and I saw a notice on the outside of this church which I had never seen on any other church: 'Come in, Rest and Pray.' I went in and threw myself on my knees; it was the first time I had prayed for years. I reviewed my life. I knew my wife was a good woman; I knew I still loved her; I believed she loved me; I saw no reason why I should be beaten. I prayed to God to give me strength, and I got it. I sought my wife and regained my professional position and my friends; and I lay it all to your open church that said, 'Come in, Rest and Pray.' Let me introduce you, sir, to my wife."

St. George's is out of the way on Stuyvesant Square, and it is not used as much as if it were on the avenue, but it is used a great deal. I should like to reach the tides that go up and down the avenue on Sunday afternoons. I should like to have a place like Trinity Church, Boston; there is the place to preach to men; I do not say that Boston does not see the opportunity and use it; but look at our avenue churches with their doors closed all week.

What we want is to have the most beautiful churches in the crowded districts, and the best music. Where life is sordid, you want beauty; where life is crowded, you want the big church; where there is discord, you want the most beautiful music. If I had the power, I would put the most beautiful churches in the Bowery, and give them the right sort of preaching and the right sort of music, and the people would come. Make them feel that you are genuine, and they will stand up for you—like the big fellow I had to knock down before I could get him to leave the Sunday-school; he evidently was impressed that I was doing something genuine, and when the time came, he stood up for me and routed the others. I do the best I can to be perfectly genuine; that is the reason why I never wear the clerical dress; that is why when I fish I say I am fishing; when I hunt I say I am hunting. I try to be absolutely natural and sincere; it helps the message, though often people don't understand.

[TO BE CONTINUED]

The Strenuous Life

By William De Witt Hyde

O Lord, we most of all give thanks
That this thy world is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet;

That Thou hast not yet finished man,
That we are in the making still;
As friends who share the Maker's plan,
As sons who know the Father's will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the end at which we aim—
The blessed kingdom of the Right.

What though its coming long delay!
With haughty foes it still must cope!
It gives us that for which to pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar;
The will to win it makes us free.

Bowdoin College, Brunswick, Maine.

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THE FOREST[1]

BY STEWART EDWARD WHITE

Author of "The Blazed Trail," "Conjuror's House," etc.

Chapter IX.—On Flies

ALL the rest of the day I paddled under the frowning cliffs of the hill ranges. Bold, bare, scarred, seamed with fissures, their precipice rocks gave the impression of ten thousand feet rather than only so many hundreds. Late in the afternoon we landed against a formation of basaltic blocks cut as squarely up and down as a dock, and dropping off into as deep water. The waves *chug-chug-chugged* sullenly against them, and the fringe of a dark pine forest, drawn back from a breadth of natural grass, lowered across the horizon like a thunder-cloud.

Deuce and I made camp with the uneasy feeling of being under inimical inspection. A cold wind ruffled lead-like waters. No comfort was in the prospect, so we retired early. Then it appeared that the coarse grass of the park had bred innumerable black flies, and that we had our work cut out for us.

The question of flies—using that, to a woodsman, eminently connotive word in its wide embracement of mosquitoes, sand-flies, deer-flies, black flies, and midges—is one much mooted in the craft. On no subject are more widely divergent ideas expressed. One writer claims that black flies' bites are but the temporary inconvenience of a pin-prick; another tells of boils lasting a week as the invariable result of their attentions; a third sweeps aside the whole question as unimportant to concentrate his anathemas on the musical mosquito; still a fourth descants on the maddening midge, and is prepared to defend his claims against the world. A like dogmatic partisanship obtains in the question of defenses. Each and every man possessed of a tongue wherewith to speak or a pen wherewith to write, heralds the particular merits of his own fly dope, head-net, or mosquito-proof tent lining. Eager advocates of the advantages of pork fat, kerosene, pine tar, pennyroyal, oil of cloves, castor oil, "lollacapop," or a half-hundred other concoctions, will assure you, tears in eyes, that his is the only true faith. So many men, so many minds, until the theorist is confused into doing the most uncomfortable thing possible—that is, to learn by experience.

As for the truth, it is at once in all of them and in none of them. The annoyance of after effects from a sting depends entirely on the individual's physical make-up. Some people are so poisoned by mosquito-bites that three or four on the forehead suffice to close entirely the victim's eyes. On others they leave but a small red mark without swelling. Black flies caused festering sores on one man I once accompanied to the woods. In my own case they leave only a tiny blood-spot the size of a pin-head, which bothers me not a bit. Midges nearly drove crazy the same companion of mine, so that finally he jumped into the river, clothes and all, to get rid of them. Again, merely my own experience would lead me to regard them as a tremendous nuisance, but one quite bearable. Indians are less susceptible than whites; nevertheless I have seen them badly swelled behind the ears from the bites of the big hardwood mosquito.

You can make up your mind to one thing—from the first warm weather until August you must expect to cope with insect pests. The black fly will keep you busy until late afternoon; the midges will swarm after you about sunset; and the mosquito will preserve the tradition after you have turned in. As for the deer-fly, and others of his piratical breed, he will bite like a dog at any time.

To me the most annoying species is the mosquito. The black fly is sometimes most industrious—I have seen trout fishermen come into camp with the blood literally streaming from their faces—but his great recommendation is that he holds

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still to be killed. No frantic slaps, no waving of arms, no muffled curses. You merely place your finger calmly and firmly on the spot. You get him every time. In this is great, heart-lifting joy. It may be unholy joy, perhaps even vengeful, but it leaves the spirit ecstatic. The satisfaction of *murdering* the beast that has the nerve to light on you just as you are reeling in, almost counterbalances the pain of a sting. The midge, again—or punkie, or no-see-'um, just as you please—swarms down upon you suddenly and with commendable vigor, so that you feel as though red-hot pepper were being sprinkled on your bare skin; and his invisibility and intangibility are such that you can never tell whether you have killed him or not; but he doesn't last long, and dope routs him totally. Your mosquito, however, is such a deliberate brute. He has in him some of that divine fire which causes a dog to turn around nine times before lying down.

Whether he is selecting or gloating I do not know, but I do maintain that the price of your life's blood is often not too great to pay for the cessation of that hum.

"Eet is not hees bite," said Billy, the half-breed, to me once, "eet is hees sing."

I agree with Billy. One mosquito in a tent can keep you awake for hours.

As to protection, it is varied enough in all consciousness, and always theoretically perfect. A head-net falling well down over your chest, or even tied under your arm-pits, is at once the simplest and most fallacious of these theories. It will keep vast numbers of flies out, to be sure. It will also keep the few adventurous discoverers in, where you can neither kill nor eject. Likewise you are deprived of your pipe; and the common homely comfort of spitting on your bait is totally denied you. The landscape takes on the prismatic colors of refraction, so that, while you can easily make out red, white, and blue Chinese dragons and mythological monsters, you are unable to discover the more welcome succulence, say, of a partridge on a limb. And the end of that head-net is to be picked to holes by the brush, and finally to be snatched from you to sapling height, whence your pains will rescue it only in a useless condition. Probably then you will dance the war-dance of exasperation on its dismembered remains. Still, there are times—in case of straight-away river paddling, or open walking, or lengthened waiting—when the net is a great comfort. And it is easily included in the pack.

Next in order come the various "dopes," and they are various. From the stickiest, blackest pastes to the silkiest, suavest oils they range, through the grades of essence, salve, and cream. Every man has his own recipe—the infallible. As a general rule, it may be stated that the thicker kinds last longer and are generally more thoroughly effective, but the lighter are pleasanter to wear, though requiring more frequent application. At a pinch, ordinary pork fat is good. The Indians often make temporary use of the broad caribou leaf, crushing it between their palms and rubbing the juices on the skin. I know by experience that this is effective, but very transitory. It is, however, a good thing to use when resting on the trail, for, by the grace of Providence, flies are rarely bothersome as long as you are moving at a fair gait.

This does not always hold good, however, any more than the best fly dope is always effective. I remember most vividly the first day of a return journey from the shores of the Hudson Bay. The weather was rather oppressively close and overcast. We had paddled a few miles up river from the fur trading post, and then had landed in order to lighten the canoe for the ascent against the current. At that point the forest has already begun to dwindle toward the Land of Little Sticks, so that often miles and miles of open muskegs will intervene between groups of the stunted trees. Jim and I found ourselves a little over waist-deep in luxuriant and tangled grasses that impeded and clogged our every footstep. Never shall I forget that country—its sad and lonely isolation, its dull lead sky, its silence, and the closeness of its stifling atmosphere—and never shall I see it otherwise than as in a dense brown haze, a haze composed of swarming millions of mosquitoes. There is not the slightest exaggeration in the statement. At every step new multitudes rushed into our faces to join the old. At times Jim's back was so covered with them that they almost overlaid the color of the cloth. And as near as we could see, every

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square foot of the thousands of acres quartered its hordes.

We doped liberally, but without the slightest effect. Probably two million squeamish mosquitoes were driven away by the disgust of our medicaments, but what good did that do us when eight million others were not so particular? At the last we hung bandanas under our hats, cut fans of leaves, and stumbled on through a most miserable day until we could build a smudge at evening.

For smoke is usually a specific. Not always, however—some midges seem to delight in it. The Indians make a tiny blaze of birch bark and pine twigs deep in a nest of grass and caribou leaves. When the flame is well started, they twist the growing vegetation canopy-wise above it. In that manner they gain a few minutes of dense, acrid smoke, which is enough for an Indian. A white man, however, needs something more elaborate.

The chief reason for your initial failure in making an effective smudge will be that you will not get your fire well started before piling on the damp smoke-material. It need not be a conflagration, but it should be bright and glowing, so that the punk birch or maple wood you add will not smother it entirely. After it is completed, you will not have to sit coughing in the thick of fumigation, as do many, but only to leeward and underneath. Your hat used as a fan will eddy the smoke temporarily into desirable nooks and crevices. I have slept without annoyance on the Great Plains, where the mosquitoes seem to go in organized and predatory bands, merely by lying beneath a smudge that passed at least five feet above me. You will find the frying-pan a handy brazier for the accommodation of a movable smoke to be transported to the interior of the tent. And it does not in the least hurt the frying-pan. These be hints, briefly spoken, out of which at times you may have to construct elaborate campaigns.

But you come to grapples in the defense of comfort when night approaches. If you can eat and sleep well, you can stand almost any hardship. The night's rest is as carefully to be fore-assured as the food that sustains you. No precaution is too elaborate to certify unbroken repose.

By dark you will discover the peak of your tent to be liberally speckled with insects of all sorts. Especially is this true of an evening that threatens rain. Your smudge-pan may drive away the mosquitoes, but merely stupefies the other varieties. You are forced to the manipulation of a balsam fan.

In your use of this simple implement you will betray the extent of your experience. Dick used at first to begin at the rear peak and brush as rapidly as possible toward the opening. The flies, thoroughly aroused, eddied about a few frantic moments, like leaves in an autumn wind, finally to settle close to the sod in the crannies between the tent wall and the ground. Then Dick would lie flat on his belly in order to brush with equal vigor at these new lurking-places. The flies repeated the autumn-leaf effect, and returned to the rear peak. This was amusing to me and furnished the flies with healthful, appetizing exercise, but was bad for Dick's soul. After a time he discovered that the only successful method is the gentle one. Then he began at the peak and brushed forward slowly, very, very slowly, so that the limited intellect of his visitors did not become confused. Thus when they arrived at the opening they saw it and used it, instead of searching frantically for corners in which to hide from apparently vengeful destruction. Then he would close his tent-flap securely, and turn in at once. So he was able to sleep until earliest daylight. At that time the mosquitoes again found him out.

Nine out of ten, perhaps ninety-nine out of a hundred, sleep in open tents. For absolute and perfect comfort proceed as follows: Have your tent-maker sew you a tent of cheese-cloth with the same dimensions as your shelter, except that the walls should be loose and voluminous at the bottom. It should have no openings. Suspend this affair inside your tent by means of cords or tapes. Drop it about you. Spread it out. Lay rod-cases, duffel-bags, or rocks along its lower edges to keep it spread. You will sleep beneath it like a child in winter. No driving out of reluctant flies; no enforced early rising; no danger of a single overlooked insect to make the midnight miserable. The cheese-cloth weighs almost nothing, can be looped up out of the way in the day-

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time, admits the air readily. Nothing could fill the soul with more ecstatic satisfaction than to lie for a moment before going to sleep listening to a noise outside like an able-bodied sawmill that indicates that the *ping-gosh* are abroad.

It would be unfair to leave the subject without a passing reference to its effect on the imagination. We are all more or less familiar with comic-paper mosquito stories, and some of them are very good. But until actual experience takes you by the hand and leads you into the realm of pure fancy, you will never know of what improvisation the human mind is capable.

The picture rises before my mind of the cabin of a twenty-eight-foot cutter-sloop just before the dawn of a mid-summer day. The sloop was made for business, and the cabin harmonized exactly with the sloop—painted pine, wooden bunks without mattresses, camp blankets, duffel-bags slung up because all the floor-space had been requisitioned for sleeping purposes. We were anchored a hundred feet off land from Pilot Cove, on the uninhabited north shore. The mosquitoes had adventured on the deep. We lay half asleep.

"On the middle rafter," murmured the Football Man, "is one old fellow giving signals."

"A quartette is singing drinking songs on my nose," muttered the Glee Club Man.

"We won't need to cook," I suggested, somnolently. "We can run up and down on deck with our mouths open and get enough for breakfast."

The fourth member opened one eye. "Boys," he breathed, "we won't be able to go on to-morrow unless we give up having any more biscuits."

After a time some one murmured, "Why?"

"We'll have to use all the lard on the mast. They're so mad because they can't get at us that they're biting the mast. It's already swelled up as big as a barrel. We'll never be able to get the mainsail up. Any of you boys got any vaseline? Perhaps a little fly dope—"

But we snored vigorously in unison.

The Indians say that when Kitch' Manitou had created men he was dissatisfied, and so brought women into being. At once love-making began, and then, as now, the couples sought solitude for their exchange of vows, their sighing to the moon, their clasping of hands. Marriages ensued. The situation remained unchanged. Life was one perpetual honeymoon. I suppose the novelty was fresh and the sexes had not yet realized that they would not part as abruptly as they had been brought together. The villages were deserted, while the woods and bushes were populous with wedded and unwedded lovers. Kitch' Manitou looked on the proceedings with disapproval. All this was most romantic and beautiful, no doubt, but in the meantime mi-dáw-min, the corn, mi-nó-men, the rice, grew rank and uncultivated; while bis-íw, the lynx, and swingwáage, the wolverine, and me-én-gan, the wolf, committed unchecked depredations among the weaker forest creatures. The business of life was being sadly neglected. So Kitch' Manitou took counsel with himself, and created sáw-gi-may, the mosquito, to whom he gave as dwelling the woods and bushes. That took the romance out of the situation. As my narrator grimly expressed it, "Him come back, go to work." Certainly it should be most effective. Even the thick-skinned moose is not exempt from discomfort. At certain seasons the canoe voyager in the far North will run up on a dozen in the course of a day's travel, standing nose-deep in the river merely to escape the insect pests.

However, this is to be remembered: after the first of August they bother very little; before that time the campaign I have outlined is effective; even in fly season the worst days are infrequent; in the woods you must expect to pay a certain price in discomfort for a very real and very deep pleasure. Wet, heat, cold, hunger, thirst, difficult travel, insects, hard beds, aching muscles—all these at one time or another will be your portion. If you are of the class that cannot have a good time unless everything is right with it, stay out of the woods. One thing at least will always be wrong. When you have gained the faculty of ignoring the one disagreeable thing and concentrating your powers on the compensations, then you will have become a true woodsman, and to your desires the forest will always be calling.

[TO BE CONTINUED]

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Child Labor in Pennsylvania

By Kellogg Durland

THE Pennsylvania Legislature adjourned recently, leaving its principal child labor bill unpassed. Two years must now elapse before the deplorably lax laws can be touched. According to the United States Agent of the Department of Labor, Mr. William Waudby, there were approximately 860,700 children between the ages of ten and fifteen years employed in various "gainful occupations" in 1890 in the United States; in 1900 that number had grown to *one million seven hundred and fifty thousand.* The first steps to stay the tide of this development this winter were taken in Pennsylvania. Investigation among the silk and knitting mills disclosed the extent to which the employment of little children is practiced, and publication of the facts stirred public interest considerably. Other States were stimulated to investigation. Child labor committees were formed, and in a dozen States legislative reforms were urged. Bills have already passed in eight States, and in four others remedial measures are pending. The bills introduced at Harrisburg were supported by the United Mine Workers of America and the anthracite coal operators jointly. Yet they dragged slowly through the mechanism of the Senate and Assembly, and finally, in almost the last hour of business, the bill raising the age-limit of breaker-boys to fourteen, and of mine employees in both anthracite and bituminous fields from fourteen to sixteen, passed; but the other, which sought to abolish the night work of little girls in the mills and factories, was lost. While North and South Carolina, Alabama, Texas, California, Oregon, New Jersey, and New York were actually reforming their laws, Pennsylvania was indifferently delaying all reform. It is fourteen years since any amendment to the factory laws has been made. These years have been characterized by a full meed of industrial prosperity, according to the shortsighted estimate of Pennsylvania's false economic prophets. At the same time the illiteracy of Pennsylvania children ranks the State lowest among the important manufacturing States of the country, and places her with the backward States of the South. The employment of small boys through long days, the working of little girls through nights of strain and toil, is so grave and so obvious an economic blunder that the wonder is that the employers themselves do not realize it. Yet one large mill manager said openly a few weeks ago: "Much of the prosperity of the State of Pennsylvania is owing to the fact that she has a lower age-limit than any of her neighbors. Tinkering with existing conditions will drive the mills to other States."

The story of the beginnings of the child labor campaign in Pennsylvania is like the opening chapter of a strong book of fiction. It is replete with dramatic incident, harrowing in its realism, heartbreaking in its temporary outcome. At a certain memorable session of the Anthracite Strike Commission a group of little girls were brought to the witness-stand. Every one of them was at work under the statutory age, or had begun to work under that age. It was a morning in November. The Scranton court-room was crowded with eager men and women. As the little children were brought to the stand, every Commissioner rose up and drew toward Judge Gray's chair. The hush that fell over the room left the childish voices audible in every corner. Chairman Gray questioned them, and the little girls replied wonderingly. The crowd puzzled them. They could not understand why so many people were interested in them. They did not realize that they were speaking for seventeen thousand little girls who work in the mills and factories just as they do. Nor did they realize that their lot is leastwise different from what it should be. Years ago children, more especially boys, were sent to work to learn trades. Now they are sent to work to earn money. From tender years both boys and girls are taught to look forward to the time when they may bring their share of money into the home. Thus the system works evil in several ways. The child is dwarfed in body and mind. The parents tend to release themselves from

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natural responsibility, and come to lean more and more upon the children. Helen Sisscak, a wan mite of a girl, who spoke no English, told Judge Gray that she cleaned bobbins at three cents an hour. She went to work at half-past six at night and worked till half-past six in the morning. It took her nearly an hour to get from her home to the mill, and the road led across fields that were exposed to the storms that sweep down the valley. I have gone over that very road in a winter afternoon, when the bleak winds and snow were blowing from the hills, and it was a journey I should not care to make often. It was when this child had finished her story that Judge Gray exclaimed, with much feeling, "Here we actually find the flesh and blood of little children coined into money!" And, shortly after, "This matter of night labor by young girls should be thoroughly investigated by those who will not shirk the work, and the result made known in every part of Pennsylvania." This work has been done. Yet the indifferentism of legislators, or the lack of public pressure, has resulted in a continuance of the system, with never a strong hand raised in protest. As soon as the Western Association of Glass Manufacturers saw that a bill had been introduced to abolish night work, a committee was appointed to go to Harrisburg and prevent the enactment of any legislation this session. These manufacturers are reported to have adopted resolutions denouncing and ridiculing that section of the bill which provided that children must learn to read and write English before beginning work. It was the influence of this organization that helped to keep in office, as chief factory inspector, for several years, Mr. James Campbell. Mr. Campbell it was who had been an advocate of the glass manufacturers at all hearings on the glass tariff before the Committee on Ways and Means at Washington. Mr. Campbell it was who, in speaking in Pittsburg last October before the Mothers' Congress, said that Pennsylvania suffers from the excessive education of workingmen's children. This is a theory that some of Mr. Campbell's subordinates have been fond of upholding of late. As recently as March, at a meeting of the Civic Club in Philadelphia, a late factory inspector urged the same point. But Mr. Campbell has been removed by Governor Pennypacker, and his successor promises a more enlightened policy. These are the kind of men who do not even pretend to enforce existing laws. As Judge Gray further remarked, "Some of the laws in the anthracite region are little better than dead letters." Endless excuses are advanced for this laxity, but there is little validity in any of them.

Going from factory to factory throughout the anthracite counties, I sometimes came upon the sign "Girls Wanted" nailed to the factory doors. Where the demand for silks and laces is good, as apparently it is most of the time in Pennsylvania, cheap child labor is in urgent demand. It is through it that Pennsylvania manufacturers are able to undersell New England manufacturers, for example. The available and eligible children are not so numerous that they can afford to scrutinize the age certificates too closely.

According to the State factory inspector, there are something over seventeen thousand girls between the ages of thirteen and sixteen working in the manufacturing establishments of the State. Of this number approximately four thousand work all night in the textile mills, and early in the investigation it was estimated that probably one-half of these were under the legal age, and fully seventy-five per cent. of those who work at night are under fifteen. The nature of the night work is such that commonly the smallest children are kept for that shift.

The breaker-boys work only by day. Undoubtedly they are able to bear the vicissitudes of their labor more easily than the girls bear theirs, but the number of boys at work below the statutory age was probably between one and two thousand at the beginning of the winter. When the coal comes up out of the mines, it is sent to the towering breakers and run through a series of sifting and sorting troughs, astride of which the boys sit, their little backs bent over the streams of moving coal, as with their bare hands they pick the stone and refuse from the good coal. Their fingers soon become scarred and calloused, and their nails worn or broken to the quick. The breaker atmosphere becomes impenetrable. Fine particles of coal-dust fill the air and are

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taken into the lungs with every breath. This is the dark cloud that hovers like a pall above every dry breaker in the anthracite region. The tissues of the boys' lungs gather the black specks until the whole lung is discolored, and I have seen boys who have been away from the breakers and mines for eight and even ten years cough up these particles whenever they were attacked by a slight cold. Experiment has shown that the work of the breaker-boys can be done by machinery. Automatic slate-pickers have been demonstrated to be practicable. Flesh and blood are at present deemed cheaper commodities than iron and steel. And the State permits the boys to do this work at fourteen.

Less kindly is the State toward the girls. They may work at thirteen years. They may work at twelve-hour shifts by day or by night. Their work is often in a warm, moist atmosphere, out of which they pass into the chill dawn of winter mornings. They must stand at their work. They must be unceasingly diligent lest an unnoticed broken strand of silk entangle others and damage the work. They are unprotected from moral dangers shocking almost beyond credence. The State has refused to protect these children because the abolition of child labor at night would necessitate the remodeling of certain industrial plants, and the citizens of the State bow to the wishes of the manufacturers in this matter as quietly as if it were a moot point complicated by subtle technicalities. The moral phase of the matter is completely subjugated to the pecuniary.

"I deplore this business as much as you do," a silk-mill owner said to me one day, "but I am part of a great industrial system, and so long as the system exists I must run my mill as other mills are run." The gentleman had come to me to beg that I keep silent on what I had seen in his mill the previous night. The foreman in charge, with more kindliness than business discretion, had allowed me to go through the mill with absolute *carte blanche*. When I saw a small girl whose thin features and lusterless eyes attracted my attention, I asked her age. "Eleven past, sir," she answered.

"How long have you worked in the mill?"

"Two years."

"Do you always work night shift?"

"Yes, sir, all the time."

A little boy was working over a loom a few feet off.

"How old are you, my boy?" I asked.

"Fourteen past, sir."

I should not have thought him more than eleven.

The perpetual click of the rattling looms, the whir of belts, the crunch and rumble of wheels, made a deafening din. The looms move so regularly that I found my eyes easily tired watching them. It needed only a few moments of fixed gazing to appreciate the story told by one little girl who had had to quit the mill:

"The tangles were always worst when I was tiredest. I had to twist back the reel for a long, long time, until all the tangles were gone. The big girl who had charge of our department often scolded me, and sometimes the man who was night superintendent told me he would discharge me if I couldn't do better. Then my head would ache something awful, and I would have to cry, and some other girl would straighten out the tangle."

Another one employed in a mill near Scranton, who had been transferred to the day shift, said:

"When I first went to work at night, the long standing hurt me very much. My feet burned so that I cried. My knees hurt me worse than my feet, and my back pained all the time. Mother cried when I told her how I suffered, and that made me feel so badly that I did not tell her any more. It does not hurt so much now, but I feel tired all the time. I do not feel near as tired, though, as I did when I worked all night. My eyes hurt me, too, from watching the threads at night. The doctor said they would be ruined if I did not stop the night work. After watching the threads for a long time, I could see threads everywhere. When I looked at other things, there were threads running across them. Sometimes I felt as though the threads were cutting my eyes."

Consumption, bronchial affections, anæmia, are all common ailments among the children of the mills. Their vitality is sapped. They enter the period of womanhood frail and worn out. Yet these are the women expected to bear sons who will carry on great industries, that the

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State may prosper. Bad as this aspect is, there is another, a sadder and more terrible feature. The close atmosphere of the factory rooms in the dead of night tends to stupefy the children. To freshen them and drive the natural drowsiness away, they are encouraged to spend their midnight half-hour running in the open air. The mills usually occupy isolated sites. They are often on the edge of a mining village, sometimes by the banks of the Susquehanna, or near the foot of the hills. Open fields and shadowy woods surround them. In the depth of the night shades lurk human vampires and vultures, immoral loafers who prey upon the ignorant, helpless girls. In large factories there are always one or two, at least, whose influence is pernicious—older girls who work havoc among the littler ones. Sometimes men are sent out to guard against these hideous practices, but at night it is easy to be wary and escape notice.

The home life of the juvenile toilers differs as do the homes of the miners. Some are bare and unlovely. Others are comfortable. The home often explains why the child is at work. I visited all kinds of homes. Entering a typical miner's cottage one day, I found the father of a silk-mill girl a stalwart miner. When I took him to task for allowing his child to work, he glared at me and exclaimed:

"It means bread money for the family."

In another home the mother, significantly, silently handed me the provision book. It showed that at the time the child went to work a bill of more than seventy-six dollars had been owing for provisions. The girl's earnings had gone toward reducing this bill. Only twenty dollars remained unpaid when I saw the book. These cases are typical of one class. The fathers are actually unable to support their families adequately, and it is from sheer necessity that they send the children to work. There is another class. Prodigal parents seek to make up for their improvidence through the little wage-earners. And then there are children who are ambitious to dress beyond the means of their parents. They want new hats and boots. They find pleasure in ribbons and furbelows. They tease to go to work, and when they have worked long enough to rue the step, it is too late for them to repent.

Not one of these reasons is valid. Every father should be able to support his family decently. With the advance in wages which has now been made to the miners, they at least may no longer offer this excuse. The others are unpardonable. The same inadequate standard of life that leads parents to force their children to work, or prompts them to acquiesce in their voluntarily entering the mills, also leads them to falsify the age certificates. They are often of alien tongue. They are ignorant. It is customary to say a child is thirteen in order that she may go to work, and the laxity of the inspectors and the mill-owners encourages parents to swear to false ages. Their outlook on life is so different that to them there is no conception of wrong in this. But that is not the point of immediate concern. The children are in the mills, performing work beyond their strength, and the State should save them. It is but right that that State should protect itself. During the winter Mr. Baer stated that the breaker-boys in the Philadelphia and Reading collieries received eighty-five cents a day. Mr. Baer's wage-sheets showed that they received fifty-eight cents. But that Mr. Baer should have transposed the figures is beside the point. Whether at five cents or eight cents an hour, little boys ought not to be employed in the breakers. Whether at three cents or five cents an hour, little girls ought not to be in the mills. And whether thirteen or fifteen or eighteen, girls ought not to be allowed to work all night under circumstances so hardening, so unwholesome, and so unnatural.

If there is any civic conscience in Pennsylvania, it must be looked for among the women. Various women's organizations have undertaken to stand by the child labor reform agitation though it take years. A committee has been appointed to take steps as individual citizens to see that existing laws, such as they are, are rigidly enforced, and to fight for legislation until the child labor blot is swept from Pennsylvania's escutcheon.

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Studies in Colonial Administration[1]

III.—British North Borneo

By Alleyne Ireland, F.R.G.S.

Author of "Tropical Colonization," etc.; Colonial Commissioner of the University of Chicago

ALTHOUGH our present concern is chiefly with the condition and government of British North Borneo, one or two facts in connection with the history of the country are of sufficient interest to call for a passing word.

In 1858 the famous East India Company ceased to exist; its political and territorial rights passed to the British Crown; its special trading rights had disappeared some years before. It was generally believed that the day of great commercial companies with the territorial powers of States was over. In 1869 Mr. William Forsyth, writing of the Hudson's Bay Company, said: "I have endeavored to give some account of the last of the great proprietary companies. . . . It may continue to exist as a trading company, but as a territorial power it must make up its mind to fold its (buffalo) robes around it and die with dignity."

The British North Borneo Company, therefore, acquires a special interest for students of history from the fact that its charter, granted in 1881, marks the revival of the old discarded policy of commercial companies endowed with territorial authority, and because it is the oldest of that group of companies which includes the Imperial British East Africa Company and the British South Africa Chartered Company.

Another point of historical interest is that the greater portion of the territory of the Company was originally acquired in 1865 from the Sultan of Brunei, together with all sovereign rights, by the American Consul for Brunei, who forthwith formed the American Trading Company of Borneo. This Company, from one cause and another, failed to do any good with its territory, and sold its rights in 1877 to two Hongkong merchants, Mr. (now Sir) Alfred Dent and Baron von Overbeck, an Austrian. This led to the formation of the British North Borneo Company, which was incorporated under Royal Charter on November 1, 1881.

Finally, it is a curious circumstance that the charter should have been granted on the advice of Mr. Gladstone and his Ministers, confirmed anti-expansionists. This incongruity was noted at the time by Mr. A. J. Balfour, the present Prime Minister of England, who, in the course of the debate in the House of Commons on the granting of the Charter, said: "This debate is, I think, the most singular thing I have ever listened to in this House. There have been a great many able speeches delivered in defense of her Majesty's Government, but these speeches have all come from this side of the House.[2] There have been several Jingo speeches delivered here, but the most remarkable example of them has come from the Treasury bench."[3]

So it is seen that the Company is remarkable in that it acquired its territory from an American citizen, its charter from a Liberal Government, and that the countenance afforded it by England marked the re-establishment of conditions which every one believed to have finally disappeared.

In my last article I gave some account of the British Crown Colony of Hongkong, and it is perhaps fortunate that the present article should deal with the British Protected State of North Borneo (better known as British North Borneo), for no two colonies situated in the same part of the world could possibly present to the student greater contrasts in every matter with which political economy and sociology are concerned.

The former has a very small area and a very large population; in the latter these conditions are reversed. The area of British North Borneo (30,000 square miles) is about equal to that of the State of Maine; the area of Hongkong (thirty square miles) is less than that of the city

[1] Previous articles in this series have been: I., Introductory, November 22, 1902; II., Hongkong, November 29, 1902.

[2] That is, from the Opposition.

[3] That is, from the Liberals.

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of Indianapolis; but the former colony has a population of less than four persons to the square mile, the latter a population of more than ten thousand to the square mile. In the thirty square miles of Hongkong there are, excluding naval and military forces, nearly seven thousand white people; in the thirty thousand square miles of British North Borneo there are less than two hundred. Hongkong exists only by virtue of its shipping, and agricultural interests are insignificant; in British North Borneo everything is of the land—tobacco, timber, india-rubber, gutta-percha, cocoanuts—and one steamer a week represents the foreign shipping of the country.

A comparison of the populations discloses yet greater differences. In Hongkong ninety-six per cent. of the people are Chinese—a race used to the life of cities, saturated with a political theory entirely democratic in all essentials, possessing a great literature and a native system of philosophy, a race molded to a social form more completely developed, more minutely defined, and more unalterably fixed than that of any other country in the world. In North Borneo, on the other hand, scarcely fifteen per cent. of the population is Chinese. The mass of the people belong to three native tribes—Bajau, Dusun, and Murut. The Bajaus are a race of sea-gypsies—pirates turned fishermen, under British guidance; the Dusuns are a coast folk living in small villages or kampongs by the shore and along the foothills; the Muruts are a half-savage tribe in the far interior.

These people differ greatly from one another in many important respects, but from the administrative standpoint they have this much in common, that they have no written language, no cities, no wealth, and that the internal relations of each tribe are purely feudal in character.

To close our comparison, it may be pointed out that the brillant career of Hongkong, granted the maintenance of law and order, has not been due in any great degree to excellence of internal administration, but to the fortunate position of the colony as affording a good harbor at the southern gate of China. British North Borneo is too young to have had a career as yet, since the State is scarcely twenty years old; but it is abundantly clear that its present condition has nothing to do with extraneous causes, and that the future of the country rests entirely on the single question of wise and skillful administration.

The principal questions which the government of British North Borneo is called on to face rest upon three main factors—two of local origin, the need of immigration and the general nature of the country, which together comprise the problem of development *per se;* and one of an extraneous nature—namely, the declared wishes of the shareholders of the Company, which may or may not coincide with the best interests of the country itself as viewed from the purely administrative standpoint.

After an experience of a number of years in all parts of the tropics, I can safely say that I have never visited a tropical country which combines in a higher degree than British North Borneo every natural element that goes to make up a fine territory. The soil is rich; the climate, though hot, is not unhealthy; the rainfall is regular, and prolonged drought is almost unknown; the country is watered by magnificent rivers; the most valuable tropical products, india-rubber, gutta-percha, cutch, tobacco, timber, cocoanuts, thrive here in a manner unsurpassed in any other part of the world; and Nature, as though anxious to put a visible stamp of excellence upon the land, has endowed it with superb scenery of open plain and rolling hill, has clothed it with magnificent forests, and has set in its midst the mighty mountain Kina Balu, which rises abruptly out of the plain to a height of 14,000 feet, and dominates sea and land for nigh a hundred miles in every direction.

So much for the country. Of the people little need be said. Their number is so small and they are distributed over so great an area that in regard to them there scarcely arises any administrative problem. It is supposed that at one time the country supported a much larger population; but in the years before British authority suppressed piracy, constant warfare so depleted the stock that to-day, as far as the development of the country is concerned, the natives are a negligible quantity.

The story of how the Company has faced its task of finding the capital, the

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population, and the administrative skill for the conduct of its enterprise may be preceded by a description of the general form of the government.

The limitations imposed on the Company by its Charter (1881) and by its Deed of Protectorate (1888) are of such a nature as to interfere in the smallest degree with matters of internal administration. They are the following:

1. The Company must remain British in character and domicile; and all the members of the court of directors, as well as the Company's chief representative in Borneo, must be British subjects.
2. The Company is not permitted to transfer any of its rights without the express permission of the British Government.
3. Foreign relations are to be conducted through the British Government or in accordance with its directions.
4. Perfect religious freedom to be allowed to all persons living in the territory.
5. The British Secretary of State for Foreign Affairs has the right to dissent from or object to any part of the proceedings or system of the Company relative to the people of Borneo; and the Company is bound to act upon any suggestion founded on such dissent or objection.
6. No general monopoly of trade may be set up.
7. The appointment of the Governor of British North Borneo is subject to the approval of the British Government.

Within these bounds the rule of the Company is purely autocratic. The Governor is free to introduce such laws as may appear to him suitable for the needs of the country; and in so far as he is given a free hand by the Company he alone is responsible for general success or failure.

Apart from the absolute independence of legislation enjoyed by the Company, there is nothing unusual in the organization of the Government of British North Borneo. The country is divided into districts, and in each there is stationed a district officer who acts as magistrate and tax-collector. The immediate superiors of the district officers are the Residents, of whom there are three, one at Papar, on the west coast, one at Tawao, on the east coast, and one at the port of Kudat in Marudu Bay, in the north of the island. The work of the Residents and district officers is subject to the review of the Judicial Commissioner and the Finance Commissioner, whose offices are in Sandakan on the east coast, and finally to the approval of the Governor.

In traveling about the country I was much impressed by the excellent tact and administrative ability displayed by the Government officers. They spoke the language of the people, showed an interest in their affairs, were at all times accessible to everybody who wished to make a complaint or to ask for advice or assistance, and appeared in every way to command the respect and good will of the natives. In the discharge of their duties the district officers are assisted by the native chiefs, who, on condition of remaining loyal to the Government, retain their titles and are paid fixed allowances. The general effect of my observations was that the people were governed rather by force of personal influence than by the power of legislation, that the judicial relations were based upon wise and tolerant equity more than upon mere precise law, and that a perfectly friendly understanding existed between the Government and the natives.

Unlike the old East India Company, the British North Borneo Company does not conduct any trade on its own account, but confines itself to the administration of the country. The local revenue and expenditure accounts possess, therefore, this interest, that they exhibit the work of the Company in so far as it is a matter of profit or loss to the shareholders.

The paid-up capital of the Company is, roughly, $3,500,000 (gold), and there has been an issue recently of $1,000,000 (gold) first mortgage debentures on which five per cent. per annum interest is payable. The proceeds of the issue of the debentures are to be devoted to the completion of the State railway on the west coast and to other reproductive works. The general financial situation of the country is at present this, that, over and above the expense of administration, the revenue must meet a charge of $100,000 (silver) as interest on the debentures before any dividend can be declared on the paid-up capital. As, up to the present time, the Company has never paid a higher dividend than two per cent., it is clear that, unless all profits are to be swallowed up by the payment of interest on the debentures, the revenue will have to show a substantial increase in the near future.

The latest complete figures for revenue and expenditure are those for 1900. The

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total revenue for that year was $587,226 (silver), equal to about $2.50 United States currency per head of the total population. Of the total amount, seventy-five per cent. was raised from customs duties ($209,183 silver) and revenue farms ($230,345 silver). About sixty per cent. of the customs revenue is raised from duties on imports, and forty per cent. from duties on exports. The imports consist of the usual articles—cloth, cutlery, wines, spirits, tobacco, glassware, lamps, kerosene, and so on; the exports which contribute most to the revenue are tobacco, timber, gutta-percha and india-rubber, edible bird's-nests, and dyestuffs. The revenue farms consist of the monopolies of the right to sell opium and spirits, to keep gambling-houses and pawnbrokers' shops. These monopolies are sold to the highest bidder, who is always a Chinaman.

The question of the opium and gambling licenses is one which has been hotly debated in England from time to time; but out in the Far East public opinion has always been practically unanimous in favor of such monopolies. If three hundred years of contact with China has taught one lesson more thoroughly than anotner, it is that no legislation, no measures of repression, however severe (and much has been attempted from time to time in this direction), can turn the Chinaman from opium-smoking and gambling. I have no desire to advocate indulgence in these vices; but as a thousand voices are ever ready to condemn a policy which enables a State to draw a revenue from them, it seems advisable, for the better understanding of the matter, to say a few words on the other side.

As far as I am aware, no one has ever tried to make people believe that gambling and opium-selling are licensed in many Far Eastern countries because it is hoped by that means to eradicate those vices; the reason why they are licensed is because the sale of the monopolies produces a good revenue. But although eradication is impossible, a certain degree of control may be effected by granting to some one person or firm the opium and gambling monopoly. The effect of the monopoly, as far as control and regulation are concerned, is this: the holder of the monopoly secures his rights only on payment of a very large sum of money, and retains them only for so long as he strictly adheres to the Government regulations. It thus comes about that, in British North Borneo for instance, the Government has been able to put an end to two great evils which always exist in the absence of licensing; namely, gambling and opium-smoking by minors, and the use of clothing, tools, and other property for gambling stakes or for the purchase of opium. No person except an adult male is allowed to purchase opium or to visit a gambling-house, and nothing except current coin can be staked or used for the purchase of opium. It may be suggested that if regulation to this extent can be secured under the system of licensing, it could be secured otherwise. But there is this vital difference between the license and the no-license system, that in the former case the opium and gambling farmer will, in the interest of his own monopoly, use every means in his power to prevent opium-smoking and gambling except in his own saloons, and to enforce the Government regulations under which his monopoly is granted; whereas in the latter case all attempts to suppress or regulate must be made through the agency of a paid Chinese police force, an agency which has been proved, after repeated experiment, to be utterly unreliable. Considerations of space prevent further remarks upon this subject at present; but I may add that in Hongkong and in the Straits Settlements, where gambling is not only not allowed but is a matter for severe punishment, the vice is more prevalent and is accompanied with worse results than in almost any other places under European government in the Far East.

The expenditure returns call for little comment. The expenditure falls under two main heads, that on Revenue Account and that on Capital Account. The latter is almost entirely made up of the cost of constructing the West Coast Railway.

The financial position of the country is shown by comparing the revenue with the expenditure on Revenue Account, and such comparison shows that up to 1895 there was an annual deficit; while in that year the treasury possessed a small surplus. This has gradually increased, and it has been possible to declare a dividend of two per cent. on the paid-up capital.

The general policy of the Company

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seems to me to have been a mistaken one. It was clear from the first that the pressing needs of the country were the construction of good roads into the richest part of the interior, which could not be reached by river communication, and the establishment of a flow of Chinese immigration from Hongkong, Singapore, and the China coast ports. The necessity of good roads is one common to all countries, and the pressing need for Chinese immigrants arose from the fact that, even if the native population were willing to work, which it certainly is not, it is too small in number to suffice for the requirements of large industries. Neither of these matters has been properly attended to.

In regard to immigration, attempts have been made from time to time to secure a steady supply of Chinese; but these efforts have been of a desultory character, have been conducted in an unsystematic way, and their success has been greatly hampered by the failure of the Company to make British North Borneo attractive to those Chinese who have come there from time to time. I do not mean to imply that in recent years there has been any ill-treatment of the Chinese immigrants; but sufficient care has not yet been taken to provide employment for the immigrants and to encourage various forms of cultivation on free grants of land, and the system of taxation has, in some important respects, been unsuited to the conditions of a country whose prosperity rests almost entirely on the maintenance of a constant flow of Chinese immigration.

Bearing in mind the magnificent nature of the territory, it is quite clear that future success or failure rests with the Directors of the Company. The present Governor of British North Borneo, Mr. E. W. Birch, C.M.G., a man who had his training in the Federated Malay States, is perfectly competent to place the country on the high road to success; but the past history of the Company discloses an unfortunate tendency to decide important local questions too much from considerations of small immediate gain and too little from the standpoint of the permanent interests of the country; and hitherto the Governor's views in regard to matters of local administration have been too often disregarded.

In no country with which I am acquainted does the record more clearly teach this lesson, that for the successful development of a wild and unopened country the best policy is to select a first-class administrator, put him in absolute charge, and give him a free hand.

Kudat, Province Alcock, British North Borneo.

The Knowledge of Faith

By Everett P. Wheeler[1]

"Grant that we, who know Thee now by faith, may, after this life, have the fruition of Thy glorious Godhead."

A WISE woman once said that a cold-blooded animal sinks to the level of its surroundings, and is chilled and stiffened by the cold; but a hot-blooded creature, in the same atmosphere, produces heat within itself and is warmed. There is much in the struggle of life to chill the soul. The strong spirit is not overcome by this freezing environment, but is warm even in the Arctic winter. To be so, however, it must have food. The hunger-bitten soul will freeze at last.

The man who is honest with himself recognizes the truth of this. But he often fails to receive the food he needs, because he doubts the reality of the spiritual food which alone can nourish the spirit of man. He fails to realize the significance of the experience of his fellows. He forgets that all our knowledge is based upon belief in the affirmations of human consciousness. When we see a man or a tree, we see an image on the retina of the eye. The observer believes that this image correctly represents the object before him, and therefore believes in the reality of that object. If he touches the

[1] Few, if any, members of the New York bar have exercised a stronger influence for political reform than Mr. Everett P. Wheeler, the writer of this article upon personal religious life. Mr. Wheeler was born in New York City in 1840, graduated at the city college at the age of sixteen, and from the beginning of his professional life has been active in a wide variety of public-spirited movements. His political work has been largely in the advocacy of civil service and tariff reform. For many years he was the Chairman of the New York City Civil Service Commission and the President of the Reform Club.—THE EDITORS.

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man or the tree, he believes what his own sense of touch teaches him respecting the object on which his hand is placed. If he hears sweet music, it is the drum of his own ear that vibrates and makes known to him the melody that delights the heart. The deaf man does not hear the music, but he believes the assertion of his friend who has the hearing ear. The blind man does not see the beautiful object before him, but he believes what his friend tells him of it. The astronomer, by the aid of his telescope, studies the moons of Jupiter and the rings of Saturn, and even resolves the distant nebula. We may never have done either, but we accept his observation.

Now, throughout the world there are numberless men and women who have a consciousness of the being and love of God. They know God, not by what they think of him or conjecture about him, but by their own consciousness of his presence, his power, and his goodness. This consciousness is just as distinct and real as their consciousness of the presence and love of father or brother or child. He comforts them in trouble, gives them strength in weakness, inspires them with resolution to plan and courage to achieve the most difficult undertakings—even the conquest of selfishness, which is the hardest of all.

Why is not this affirmation of the consciousness of so many witnesses truly knowledge? Some may not have felt it. Whatever intellectual opinion, or even conviction, they may have about the being of God, if they are not conscious of his presence and love, they do not know him. But why doubt the knowledge of the thousands who do? Why is it not as certain and authentic as the knowledge of the material world that some men attain to by long years of study? The ordinary man cannot verify their processes, but accepts the result. Why not accept the experience of those who know and love God?

1. A man may reply that these do not agree, and that the diversity of their experience takes away the credit that might otherwise attach to it. But is the experience referred to so diverse? There are innumerable opinions and speculations about the Divine Being. These are as different as the opinions about the organs of the human body were before it was actually examined and observed; as different as the opinions about the heavenly bodies before Galileo and Copernicus and their successors accurately observed the heavens. All of which simply shows that speculative opinions differ as much as individual minds. But when we come to collate the results of the consciousness of those who know and love God, we find them in substantial agreement. Nothing shows this more plainly than the fact that they use and enjoy the same hymns of love and praise, though their books of dogmatic theology differ.

> The high Anglican praises his Saviour in the strains of Luther and Isaac Watts, Gerhardt and Doddridge; the severe Puritan and Independent rejoices in the sweet and gracious songs of Keble and Faber, Newman and Lyte; the keen and rigid Presbyterian feels his soul uplifted as well by the hymns of Bernard and Xavier, Wordsworth and Mason Neale, as by the Psalms of David. And this unity in praise and worship, which so transcends and cancels the distinctions of community and sect, but expresses the unity of the faith and fellowship of the heart in the Son of God. In the regions of the higher devotion and the purer love all differences cease.[1]

2. But it may be asked, How do you discriminate between the spiritual perception of one and the wild visions of another? Which is the authentic evidence on which you ask us to rely?

We answer: Divine knowledge, like all other knowledge, is progressive. It must be learned gradually, by faithful endeavor, and after long experience. Doubtless to some it comes more readily than to others. As with the individual, so with the race. For centuries God had been educating man and preparing him for the fuller perception of spiritual truth. He did not leave himself without witness among men. But not until Christ came into the world did the race perceive what was possible to man. Christ showed in his own person that it was possible for man to perceive divine truth, and to be transfigured by it. His life was full of beauty and power. Metaphysical discussions about his nature have somewhat obscured the truth he taught, that man could become partaker of the divine nature, that God would dwell in him, and he in God. In the world of spiritual

[1] Fairbairn, "The Place of Christ in Modern Theology," p. 20.

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knowledge Christ fills the place that Copernicus and Newton do in astronomy. Like Columbus, he gave to man a new world. And if the seeker after spiritual truth is willing modestly to learn of Christ, he will know by his own experience the truth of what Christ taught.

Thus, therefore, we reply to the reader's question—we discriminate between the true and the false teaching, the counterfeit and the genuine, by a comparison between it and the teaching of Christ—"the Way," as the early disciples loved to call it, and as their foes learned to call it, too. Consider any of the discoveries of science that have changed the face of civilization. Once a great truth or valuable method is discovered and verified, it makes the standard and becomes the basis for future investigation. To put the eye in the point of the needle made the sewing-machine possible, and has formed ever since the basic principle of the sewing-machine. To transform a piece of soft, inert iron into a living, attractive magnet by a current of electricity made the electric telegraph and the electric motor possible, and this has ever since been the basis of electric machinery. The discovery of the law of gravitation was the basis of astronomical progress. So the possibility of a divine life in man, that was revealed by the life of Christ, the extent of the knowledge of divine truth to which Christ showed that man might aspire, henceforth became the basis of all genuine spiritual life and truth. He revealed it, and the experience of man verifies it.

Here we anticipate two objections—one from the doubter, and one from the orthodox member of some Christian organization.

3. The doubter may say, Doubtless the life of Christ is admirable. But the lives of his professed followers do not satisfy my ideal. Theirs is just the contrary of his. He was serene, they are disputatious; he was self-denying, they are greedy and selfish; he was brave and tranquil amid all his sufferings, they are worried and anxious; he told Peter to put up his sword, but they have tried to spread the religion of Jesus by fire and sword.

It is with sorrow that one must admit there is truth in this statement. The only answer is that the men of whom the objector speaks were either not real Christians or very imperfect ones. They did not know the truth from their own experience. They may have believed in Christ as a historic personage, and given intellectual assent to the correctness of his doctrine. But their hearts were not enlightened, their wills were not guided.

All this Christ very plainly predicted. No teacher ever cared so little for formal assent or outward show. The people he talked to were always asking for some external and material manifestation of the kingdom of God. And he always answered, "The kingdom of God is within you." It was the man who would do his will that should know of the doctrine.

Hence this objection, when rightly considered, is a proof of the truth of Christ's teaching. Nevertheless it must be admitted, and all professed Christians should take it to heart, that the inconsistency of their lives and the selfishness of their conduct are the greatest hindrance to the more general knowledge of Christian truth.

4. The other objection, from the orthodox, is this: What do you make of the Christian Church? You seem to attach all importance to the individual consciousness. Would you rest the truth solely upon the conviction of one man, however sincere or earnest?

To which we answer—Certainly not. It is the experience of many men in every generation since the birth of Christ. And who are these men? They are "the blessed company of all faithful people"—the true Church, made up of Christians of every name—known well to the Lord.

We do not undervalue organization. It is necessary and useful. We must unite to accomplish the best results. But every organization, political, philanthropic, or religious, has its dangers. The greatest is that the members of the organization shall come to look upon it as more important than the truth it was formed to teach. And then man falls into the most surprising estrangement. Take, for example, the life of Philip the Second. This was diametrically opposed to the life of Christ. Yet he was a rigorous observer of the exterior requirements of the organization to which he belonged. To him the organization was all, its vital principles nothing. And so, by the law

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of reaction, he became the embodiment of all that is cruel and selfish and lawless in human nature.

The higher the value that any one sets upon the Christian Church as an organization, the more sensible he ought to be of the responsibility which devolves upon each of its members. "By their fruits ye shall know them." If the fruits are not Christlike, we may be sure that the individual is at least very backward and has much to learn. Therefore it is that we emphasize for the individual, and most of all for those who are in communion with Christian churches, the necessity of that personal knowledge of divine and spiritual truths which strengthens and directs the will to the practice of the Christian virtues.

For there is a distinct type of virtue, which Christ was the first to manifest fully, and which is not hard to recognize. It is more gracious to take an instance from one of another communion. Let us mention, therefore, as one of many in all communions, the writings of Fénelon. These evince the same sweetness of temper, serenity of soul, keen discrimination of moral and religious truth and steadfast courage in its advocacy, that are characteristic of Christ. Great teachers before him had said wise things, but he spoke with power, that is still mighty in his true disciples, and powerful even in the weakest of them.

There is no power in the human soul that can compare with the perception of divine truth. It compels loving obedience, it frees the heart from a thousand burdens, and bestows the glorious liberty of the children of God. It is the parent of generous and unselfish thoughts and noble and helpful actions.

Read the description of it as a keen observer, himself the coolest of logicians, wrote it down more than one hundred and fifty years ago:

"They say there is a young lady in New Haven who is beloved of that great Being who made and rules the world, and that there are certain seasons in which this great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything except to meditate Him; that she expects after a while to be received up where He is, to be raised up out of the world and caught up into Heaven; being assured that He loves her too well to let her remain at a distance from him always. There she is to dwell with Him, and to be ravished with His love and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she disregards and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct; and you could not persuade her to do anything wrong or sinful, if you would give her all the world, lest she should offend this great Being. She is of wonderful calmness, and universal benevolence of mind; especially after this great God has manifested Himself to her mind. She will sometimes go about from place to place singing sweetly; and seems to be always full of joy and pleasure, and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her."[1]

Not every follower of Christ attains in this life to such a degree of spiritual knowledge. As in music and art, it is given to some to have keener perception of truth than it is to others. But it is possible for every one to have a knowledge of spiritual truth. Witnesses whom no man can number have found this the most precious possession to which man can attain, and therefore best worth striving for. To him who doubts they reply: "Come and see." And those that hearken will learn to declare, as believers have from the beginning:

"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

[1] Jonathan Edwards, in a letter quoted in "Yale Review," 1891, p. 447.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Addresses Before the New York State Conference of Religion. Series I. No. I. April, 1903. Paper, 10c.

Contents: "The Crisis in Morals in the Churches," by Professor Ladd, of Yale; "Religions Many, Religion One," by Professor Jastrow, of the University of Pennsylvania; "The Conference and its Message," by Dr. Josiah Strong; and the question, "Can Jews and Christians Pray Together?" (Address the Rev. Owen R. Lovejoy, General Secretary, Mount Vernon, N. Y.)

Annual Literary Index, 1902 (The). Edited by W. I. Fletcher and R. R. Bowker. Office of the Publishers' Weekly, New York. 7×10½ in. 281 pages.

Barbara: A Woman of the West. By John H. Whitson. Illustrated. Little, Brown & Co., Boston. 5×8 in. 314 pages. $1.50.

Strength and color characteristic of good stories of the West mark this novel. It deals with ranch life on a Kansas prairie, life in the "Gold Camp of the Rockies," at San Juan and San Diego. The heroine is for a time editor of a newspaper in Cripple Creek, whither she has gone looking for her husband, who had dropped suddenly and mysteriously out of her life. From Colorado she goes to California, pursuing her quest with a faithfulness that calls Longfellow's Evangeline to mind.

Between the Lights. By Alice Herbert. John Lane, New York. 4½×7 in. 67 pages.

Captain Kettle, K.C.B. By Cutcliffe Hyne. The Federal Book Company, New York. 5×7¾ in. 352 pages.

Readers do not seem to tire of Mr. Hyne's Captain Kettle, who, in a measure, has the same kind of fascination that Mr. Hornung's Raffles and Conan Doyle's Sherlock Holmes have, although he is not at all like those gentlemen. Sea-captain, adventurer, half-pirate on occasion, a seeker for loot in remote corners of the earth, a fiery little chap in a fight, at the same time a devout patron of a queer little English sect, a man really sentimental in his domestic feelings, and in his leisure moments an enraptured composer of very bad poems—certainly this is an original character, and Mr. Hyne has rare skill in getting him into and out of scrapes. The incidents are mostly brutal, but they are not real enough to hurt the moral consciousness very much. May we deprecate the wretched portrait of Kettle on the cover, and, indeed, the whole blazing-colored cover design?

Conquering of Kate (The). By J. P. Mowbray ("J. P. M."). Doubleday, Page & Co., New York. 5×8 in. 315 pages. $1.50.

The scene is laid in "Burgeonville," in Pennsylvania, where "none could tell by the flora, architecture, or color of the servants that he was not in Virginia, the misty peaks of which were sometimes discernible across the intervening strip of Maryland." The author (now known to be the late Mr. A. C. Wheeler, who as a journalist formerly won popularity under the pseudonym Nym Crinkle in a quite different field of writing from that occupied by "J. P. M.") follows the usual trend by making the Southern heroine absurdly unpractical (and of course very charming); she is a fair foil to her Northern lover, a most capable "overseer" to her plantation, a "swell gentleman," and a very energetic man of business. The story is sweet, wholesome, and human; certain passages ring with deep and sincere pathos.

Constitutional Ethics of Secession (The); and "War is Hell." Two Speeches of Charles Francis Adams. Houghton, Mifflin & Co., Boston. 5×8 in. 41 pages. 25c., net.

A reprint of two recent speeches of Professor Charles Francis Adams, one delivered before the New England Society at Charleston, S. C., in December last, and the other one at a dinner of the Confederate Veterans' Camp of New York.

Contemporary France. By Gabriel Hanotaux. Translated by John Charles Tarver. In 4 vols. Vol. I. (1870–1873.) G. P. Putnam's Sons, New York. 5¾×9 in. Each vol. $3.75, net.

It is with satisfaction, on taking up one of the most important contributions to history, to find the work so sympathetically and exactly translated as is M. Hanotaux's "Contemporary France." Such a translation fits the American reader to appreciate the work in all of its excellence. The work itself might be called a continuation of Henri Martin's "History of France;" the more enthusiastic of M. Hanotaux's friends would have us believe that this continuation will one day rank with the histories of Guizot, Tocqueville, and Thiers. Be that as it may, the first of the four volumes of "Contemporary France" challenges our attention from start to finish because in it we recognize not only the work of the careful, trained scholar, but also that of the first-hand observer. Here is not only accuracy of outline, but vividness of color. M. Hanotaux's history opens with a brilliant summary of the causes and events of the Franco-Prussian war. He was sixteen years old at the time. He found Paris dejected after the war, and this led in his mind to certain questions: What had been the causes of French greatness in the past? What were the causes of French defeat now? What would be the moving forces in a French resurrection? These three questions come before us like the *motifs* of a Wagner opera as we turn page after page and pass through scene after scene of the history which comprises an account of the Prussians in Paris, of the Government at

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Versailles, of the Commune and its suppression, of army reconstruction, of the delimitation of the new frontier, of the Thiers government, and of the struggle of political parties during the Grévy administration. Through all this maze M. Hanotaux guides us with a very personal hand; on every page he gives us recollections of the great men whom he himself has known—Gambetta, Jules Ferry, Challemel-Lacour, Spuller, and others. For few have had M. Hanotaux's opportunity for knowing the most distinguished French statesmen and publicists. Though still a comparatively young men—he is not yet fifty—he has behind him a political career which older men might look back upon with complacency; to us Americans he is chiefly known as the Minister of Foreign Affairs during that troubled period for France covered by the Græco-Turkish war and the Spanish-American war. The reader of this volume will await with keen interest the publication of the others. Together, the four should form a monument of contemporary history indispensable to the library of the student either of recent history or present politics.

Darrel of the Blessed Isles. By Irving Bacheller. The Lothrop Co., Boston. 5×7¾ in. 410 pages.

The best part of Mr. Bacheller's new story, it seems to us, is to be found neither in the plot (which is somewhat mechanically mysterious) nor in the character who gives the book its title—an old clock-tinker who was a great criminal once, but now does good by stealth, is Santa Claus to a whole countryside, goes to jail to save a young friend, talks in a queer mixture of Irish brogue and stilted and sentimental thee-and-thou diction, and quotes tags of Shakespeare incessantly. Mr. Bacheller seems to feel the need, since the great and deserved success of his character Eben, of putting a quaint old man in every book; frankly, the present old gentleman to some readers will border closely on a bore. About this, however, opinions may differ, but all readers will delight in the really spontaneous love of the woods, in the glimpses of outdoor life, and in the genuine, wholesome human nature seen, for instance, in the manly young school-teacher, who is a character well worth having. In short, the book has enough of flavor and of racy rustic life, enough of sound admiration for energy, honesty, and simplicity, to give genuine enjoyment and win wide approval.

Der Timotheos-Papyrus, Gefunden bei Abusir am 1 Februar 1902. Lichtdruck-Ausgabe, 10×14 in. M. 12; in Leinenmappe, M. 15. **Timotheos die Perser, aus einem Papyrus von Abusir, im Auftrage der Deutschen Orientgesellschaft, herausgegeben von Ulrich von Wilamowitz-Möllendorff, mit einer Lichtdrucktafel.** 6½×9½ in. M. 3. Lemcke & Buechner, New York.

The fortunate discovery of this papyrus by Dr. Borchardt is a matter of the highest interest to Hellenists. The most ancient Greek MS. now known, its date is pronounced by the most competent judges not later than the time of Alexander and Aristotle. Timotheos himself flourished somewhat earlier, 446–357 B.C. He was a poet and musician of the highest rank in popular esteem, although fond of setting his lyrics to artificial and intricate music, and criticised as an innovator. This work of his, "The Persians," continued to be a favorite with the Greeks for two centuries. It is of the type of lyric poetry known as the dithyramb, a form of festal song. Of its 253 lines about one-eighth are in a more or less broken condition. Its subject is the overthrow of the Persian fleet at Salamis, B.C. 480. This is described quite realistically from the onset to the rout. In the presentation of a work of this character, specifically termed a *nome*, the poet accompanied his song with his lyre. The discovery of "The Persians" gives a more precise knowledge of the nome than has hitherto been possessed, and leads to interesting results for the history of music and poetic art. The folio edition, with its seven photographs of the papyrus, original size, contains a general introductory account of it; the octavo edition supplies a full philological equipment for the study of it by specialists.

Easy French: A Reader for Beginners. By William B. Snow and Charles P. Lebon. (Heath Modern Language Series.) D. C. Heath & Co., Boston. 5×7 in. 152 pages.

Essay on the Theory and Practice of the Christian Religion (An). By P. R. Benson. Published by the Author, Anoka, Minn. 5×7½ in. 251 pages.

Fire and Sword in Shansi. By E. H. Edwards, M.B., C.M. Illustrated. The Fleming H. Revell Co., New York. 5¼×8¼ in. 325 pages. $1.50.

The catalogue of Protestant missionaries and their children who fell victims to the Boxer fury three years ago contains one hundred and fifty-two names. The present memorial of those martyrs is mainly devoted to the thirteen who perished at the Shou Yang mission, most of whom were Dr. Edwards's personal friends. The cost of this mission, with which Dr. Edwards was connected as a physician for eighteen years, was largely defrayed by himself and his relatives. His narrative is the first complete and authentic account of its destruction. The one light in its gloom is the noble steadfastness of Chinese Christians amid the terror and agony of the time. Its account of the present is not reassuring. The need of vigilant, firm, and unrelaxing pressure by the Western Powers to prevent things from drifting back into the old ruts, and producing a recrudescence of Boxerism, is strongly affirmed as both necessary and not yet realized by those with whom the responsibility remains.

God and the Individual. By T. B. Strong, D.D. Longmans, Green & Co., New York. 5×7¾ in. 112 pages. 90c., net.

These four addresses to Anglican clergymen are concerned with the problem which belongs equally to religious and to political life, viz., a duly proportioned regard for our individual and for our social development. Dr. Strong combats the exaggerated individualism in religion which he finds prevalent. For this he finds no justification in the New Testament. He goes so far as to represent membership in the Church as "the normal condition of real and

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direct access to God." More true to the Scriptures and to facts would it be to represent it as the condition of a complete religious development. What is true, in a social view of individuals, of the hermit, as compared with the active member of a community, is true in a religious view of any one who declines to apply for his self-development the human instinct of association.

Greek Composition for Schools, with Exercises Based on Anabasis III., College Entrance Papers, and Original Selections. By Robert J. Bonner. Scott, Foresman & Co., Chicago. 5×7½ in. 248 pages.

Haydn. By J. Cuthbert Hadden. Illustrated. (Master Musician Series.) E. P. Dutton & Co., New York. 5½×7½ in. 232 pages. $1.25.

No one who knows anything of Haydn can think of him without some feeling of both intimacy and reverence. Simple in his tastes, independent in his choices, absolutely devoid of pettinesses, cheerful, sane, indefatigable, humorous, his personality, great as it is, does not seem aloof from ordinary mortals. Mr. Hadden has written his life in a style that befits it—clear, unpretentious, dignified. In the minds of many, Haydn's character seems somewhat prosaic because it lacks the romantic traits of some other composers or the sustained excesses of others. But Mr. Hadden has succeeded in presenting in well-measured terms a truer and at the same time a more interesting view of Haydn. The good sense that characterizes this volume is well exemplified in the treatment of Haydn's position in the household of Count Esterhazy. Haydn's life is commonly thought of as uneventful, but Mr. Hadden has made it interesting by showing how human it was. He has indicated, too, that it was not wholly lacking in picturesque elements. This volume is one of "The Master Musicians" series. It is incomparably better written than the companion volume on Mozart.

How to Keep Household Accounts: A Manual of Family Finance. By C. W. Haskins, L.H.M., C.P.A. Harper & Bros., New York. 4¼×7 in. 117 pages. $1, net.

Professor Haskins has produced a little classic on the commonplace subject of household accountancy. He traces the history of domestic science from Xenophon's "Economics" down to the present day, when 2,500 books on domestic economy can be found in the English language alone. In the branch of accountancy, decadence, he says, has been noticeable since the sixteenth century. It was customary for women of the Middle Ages to audit their "servants' accounts" and carefully to keep their own. The art of household accountancy, he says, ought to be revived, and to this end he contributes simplified methods by which home bookkeeping may be made easy.

In and Around the Grand Canyon: The Grand Canyon of the Colorado River in Arizona. By George Wharton James. Illustrated. Little, Brown & Co., Boston. 5½×8½ in. 346 pages. $2.50.

A handsome, moderate-priced new edition of a recognized, authoritative, and valuable work on the Grand Cañon, heretofore, we believe, obtainable only in a ten-dollar edition. The author spent years in exploring and studying trails and routes, and much of the book was actually written within view of the places described. There are many pictures.

Kaiser's Speeches (The). Translated and Edited by Wolf von Schierbrand. Based upon a Compilation made by A. Oscar Klaussmann. Harper & Bros., New York. 6×9 in. 333 pages. $2.50, net.

Mr. von Schierbrand's latest volume comprises a collection of the speeches of William II., translated and edited with particularly luminous annotations. These speeches form a character-portrait of the young Kaiser. They give an insight, not only into the policy, but into the life, of one of the most interesting of contemporary rulers. Americans will be naturally most interested in those addresses in which the Emperor touches upon American affairs and upon topics of interest to Americans. It is difficult to believe, after reading the monarch's words, that his ambition, towering as it is, will ever lead him to sacrifice friendliness for a nation which numbers already fifteen million Germans, for the doubtful profit of possessing a South American colony. Mr. von Schierbrand has therefore rendered a distinct public service to the American people in giving to them a first-hand view of the German Emperor—a view which will be taken at its actual worth, affording as it does many contradictions to the warped estimate given of William II. by our yellow press. The speeches comprise both those to his own subjects and those delivered in foreign lands. We notice that the latter are rarely if ever flamboyant; the Kaiser evidently reserves his lurid language for the more emotional Germans.

Kent Fort Manor. By William Henry Babcock. Henry T. Coates & Co., Philadelphia. 5×7¾ in. 393 pages.

The story is incoherent. Roderick Claiborne would be a unique character if every other man in the book were not made to talk in the same fashion that he does—were not modeled on him, so to speak.

Life and Labour of the People in London. By Charles Booth, assisted by Jesse Argyle, Ernest Aves, George E. Arkell, Arthur L. Baxter, and George H. Duckworth. Third Series: Religious Influences—Summary. The Macmillan Co., New York. 5½×8½ in. 432 pages.

Reserved for later notice.

Marjorie. By Justin Huntly McCarthy. Illustrated. R. H. Russell, New York. 5×7½ in. 292 pages.

A tale of the sea, of a simple sea captain who ought to have known better, but who sets sail with a crew of rascals manning his ship and a buccaneer in charge. There is mutiny brewing when they are well out to sea; and a shipwreck and battle follow on apace. There are lovers of course. But the story is a poor one in spite of all the stirring events and melodramatic characters that compose it.

Minor Moralist (The): Some Essays on the Art of Every-day Conduct. By Mrs. Hugh Bell. Longmans, Green & Co., New York. 5×8 in. 247 pages. $1.60.

Mrs. Bell treats manners from the ethical standpoint. She calls attention not only to the influence of our manners upon others, but to their reflex influence upon ourselves, and to their effect upon the question of our suc-

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cess or failure in business, social, and home life. In handling her subject she penetrates to the spirit of courtesy, she gives the philosophy of etiquette. It is not enough to teach a child a few fixed rules of conduct; we must impart to him the habit of courtesy. It is not enough to do things; our aspiration should be to do things in the best manner. Mrs. Bell thinks there ought to be a Night School of Manners which busy adults could attend, and in schools for children a special course in manners. It may be incidentally remarked that the Japanese are ahead of us in that their schools have long had such a course. The author is a thoughtful and timely advocate of the minor moralities and graces that should invest the big current of life with some of the charms of serenity.

Nature-Study Idea (The). By L. H. Bailey. Doubleday, Page & Co., New York. 6×8½ in. 159 pages. $1, net.

Beginning with the history of the nature-study movement in this country, Professor Bailey gives his views of what influence it must have upon child-life. He offers suggestions as to methods by which the child may be interested and taught, insisting that it shall not be through books, but by being placed in direct touch with nature, and by being led not only to see her facts, but to perceive her spirit. "The Growing of Plants by Children—The School Garden" is a timely chapter. He believes the nature-study idea is fundamental to the evolution of popular education, and that it is bound to have a tremendous influence in carrying a vital educational impulse to farmers, to whom accustomed methods of education are less applicable than to other people.

Old Squire: The Romance of a Black Virginian. By B. K. Benson. The Macmillan Co., New York. 5×8 in. 431 pages. $1.50.

This is one of the best Civil War novels that we have read. It is difficult to see how it can offend sensibilities North or South—a bit of praise that can be given to few publications of its class. "Old Squire," the "Black Virginian" and the hero, is a citizen of whom any State might be proud. He is sure to win the affection and respect of the reader. Many Southerners have some such humorous, wise, faithful, kind old negro friend enshrined in loving and reverent memory. Old Squire as a character is a distinct and worthy addition to literature. Mr. Benson's dialect is to be commended. His spelling reproduces better than that of any other writer the sound of certain words as the negroes spoke them—"shu" for "you," for instance. Mr. Benson's purely military novels, such as "Who Goes There?" have had a wide reading; it is pleasant to find him so much at home in a slightly different field.

On the Mountain Division. By Kirk Parson. Eaton & Mains, New York. 4¾×7½ in. 255 pages. $1.

Our Northern Shrubs and How to Identify Them. By Harriet L. Keeler. Illustrated. Charles Scribner's Sons, New York. 5¼×8 in. 521 pages. $2, net.

Simple, clear descriptions that a child can understand are given of shrubs that find their congenial home in the region extending from the Atlantic Ocean to the Mississippi River, and from Canada to the boundaries of our Southern States. The volume is intended not only for the amateur botanist and the nature-lover, but "to serve those who are engaged in the establishment and decoration of city parks, roadways, and boulevards; those who are seeking to beautify country roadsides, school-yards, and railway stations, as well as those who, in the decoration of their own home-grounds, would gladly use our native shrubs were their habits and character better understood." The book serves a worthy purpose in stimulating interest in our native flora, and in encouraging the practical application of the knowledge which it imparts. The illustrations are of exceptional beauty and variety.

Pearl Island. By Andrew Caster. Illustrated. Harper & Bros., New York. 4¾×7½ in. 267 pages. $1.35, net.

A story for boys. Two lads cast away on an island in the Indian Ocean have many adventures, find gold and pearls and encounter strange birds and beasts. The descriptions of vegetable and animal life in the tropics make the only part of the book that is of any special value.

Philippine Islands, 1403-1803 (The). Translated from the Originals. Edited and Annotated by Emma Helen Blair and James Alexander Robertson. Illustrated. Vol. II., 1521-1569. The Arthur H. Clark Co., Cleveland, Ohio. 6¼×9½ in. 335 pages.

Prince Charles Edward Stuart. By Andrew Lang. (New Edition.) Longmans, Green & Co., New York. 5×7¾ in. 476 pages. $2.25, net.

A new unillustrated but well-printed edition of a book heretofore not easily obtainable at a moderate price. That the subject had a peculiar fascination for Mr. Lang, and that it is a thoroughly readable narrative of the life of the favorite hero of romance, need hardly be pointed out.

Real Benedict Arnold (The). By Charles Burr Todd. A. S. Barnes & Co., New York. 5×8 in. 233 pages. $1.20, net.

Mr. Todd is not convincing in this defense of Arnold, or rather apology for him. He does succeed, however, in arousing our sympathy for the man during his struggles against the prejudice and injustice of envious enemies who hindered or discredited him, robbing him of honors really his due when he was fighting bravely, planning wisely, and working energetically for his country. His decadence and treachery Mr. Todd attributes to "the fascinations, the persuasions long continued, the intrigues with the British, of a wife madly loved, and which, if discovered, he knew would tear her from his arms." It cannot be said that he proves his premise, yet his conclusion seems reasonable. The attitude of Congress towards Arnold, its recurrent harassings and condemnations, prepared the way for the Tory wife's influence. Yet Washington trusted Arnold and befriended him—that ought surely to have been ample offset to any coldness or injustice on the part of Congress. Mr. Todd's defense or apology is not sufficient. He does not succeed in whitewashing Arnold.

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Rise of Ruderick Clowd (The). By Josiah Flynt. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 370 pages. $1.50.

The biography of a thief—a failure if regarded as a novel, but a faithful description of criminal life as seen from within. It is the earlier chapters, describing the parentage and childhood of the thief, that are most at fault. The Irish girl, whose illegitimate child Ruderick is, seems quite unnatural, and her old Irish neighbors, to whom she insists upon returning after her disgrace, are not only un-Irish but altogether unreal. When one of the old neighbors remarks that she will speak to the mother but "won't look at the young un," and another knowingly observes that it is the illegitimate babies that "pull through," and the child goes without any name whatever, first or last, until it is old enough to be in school, though not sent there because of disdain for unprofitable book-learning, the reader is tempted to lay aside the book, with the conviction that the author knows nothing about life among the poor, and lacks the dramatic imagination to deal with human nature in unfamiliar surroundings. When, however, Ruderick Clowd is at last given a name—different from that of either mother or father—and enters upon his criminal career, the book is full of scenes evidently taken from real life, and full of observations showing that the author's long familiarity with tramp life has also given him an insight into the psychology of the criminal classes—an insight all the deeper because curiously sympathetic.

Sculptures of the Parthenon (The). By A. S. Murray, LL.D., F.S.A. Illustrated. E. P. Dutton & Co., New York. 6½×9½ in. 173 pages. $6.50, net.

From the author of a standard work on Greek sculpture we have a right to expect a very luminous treatment of perhaps the most impressive particular triumph of Greek art, the sculptures of the Parthenon; and the present volume does not disappoint us. As becomes such text, the book is superbly printed and illustrated, its most important feature in the latter domain being a map in one long folding sheet, affording almost in its entirety a view of the Parthenon frieze, which, it will be remembered, is over five hundred feet in length, sculptured all along with figures nearly half life-size, the whole in low relief and executed with wonderful detail. Dr. Murray does not give us a similarly comprehensive view of the whole of the metopes, those groups of two figures, about two-thirds life-size in high relief, which are placed just above the columns; he does not do this, as he says, because a large proportion of those still existing on the Parthenon are deplorably damaged, and, secondly, because the metopes of the east and west fronts, even had they been well preserved, could not rightly have been dissociated from the pediment (or gable) sculptures immediately above them. An immense group of statues was included in each of these pediments, the smallest equal to life-size, the central figures colossal. Finally, copies are shown of the gold and ivory statue of Athene. This statue was one of the great achievements of Pheidias, who directed the whole of the Parthenon work.

Social England. Edited by H. D. Traill, D.C.L., and J. S. Mann, M.A. (Illustrated Edition.) Vols. III. and IV. G. P. Putnam's Sons, New York. 7×10½ in. 864 pages.

The present volumes cover the period from the accession of Henry VIII. to the death of Anne—or the two centuries in which the religious and the political reformation of England took place. Of the historical value of these later volumes we have spoken in our reviews of the unillustrated edition. We need here only add that the exquisitely wrought illustrations increase and vivify the historical information imparted by the text. The illustrations are almost as instructive as they are beautiful. The chapters on the public health of England are among those least susceptible of effective illustration, but even these chapters are made more instructive as well as attractive by pictures of old hospitals, old surgical implements, coins to cure the king's evil, etc. The fact that this history does deal exhaustively with the progress of medicine and sanitation gives it a peculiar value, for even in medical schools the history of medical science is conspicuously untaught. To students of morals the history of social England during the seventeenth century is singularly significant, and suggests many interesting generalizations regarding the close relationship maintained between puritanism and republicanism. Self-restraint in private life and radicalism in politics almost continuously went together, while self-indulgence in private life was almost the sure accompaniment of political conservatism.

Temple Bible (The): Ecclesiasticus. Edited by N. Schmidt, D.D., LL.D. The J. B. Lippincott Co., Philadelphia. 4×5¼ in. 179 pages. 60c.

Triumph of Life (The). By William Farquhar Payson. Harper & Bros., New York. 5×7½ in. 424 pages. $1.50.

This novel is tiresome and high-flown. And this is the more reprehensible in that the author has really a first-rate situation to handle. His hero is a literary Jekyll and Hyde. Under one name he writes a great and good book (Mr. Payson says so) which does not sell; under another, trashy, *risqué* novels which do sell. He is under the spell of two women as different as his books.

Turk and His Lost Provinces (The): Greece, Bulgaria, Servia, Bosnia. By William Eleroy Curtis. Illustrated. The Fleming H. Revell Co., New York. 6×9 in. 396 pages. $2, net.

Reserved for later notice.

Wordsworth. By Walter Raleigh. Longmans, Green & Co., New York. 5×8 in. 232 pages.

An admirable piece of interpretative criticism and biography written from a sympathetic point of view, but with intelligence and restraint. The introduction ought to be in the hands of every critic of books, so judicious, so broad and fair-minded is it; while the discussion of Wordsworth, in its insight, its breadth, its clear discernment of his strength and his weakness, and its general interest, will easily take rank among the very best which have been given to the world.

Youth of Famous Americans. By Rev. Louis Albert Banks, D.D. Eaton & Mains, New York. 4×6½ in. 302 pages. 50c., net.

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Correspondence

Race No Bar to Friendship

To the Editors of The Outlook:

Two recent occurrences in one locality may, for those at a distance, throw light on one aspect of present-day relations between the Southern whites and the negroes. A few weeks ago an old colored woman of this city died in the home of the family which she had served, as slave and as servant, all her life until age and infirmity compelled her to accept without return the care that was freely bestowed on her. She was buried from the home of her employers. In the front parlor, around the coffin, were her colored friends and relatives, while the white family she had served so long sat in the back parlor with a few intimate friends who had known the old woman well.

Still more recently occurred the funeral of General Jackson, the owner of the Belle Meade stock farm, well known throughout the country. He was a man known and honored in the South by many who had never seen him; but those who knew him in his home knew also his old servant Bob. Bob was born on the Belle Meade place eighty years ago, during the lifetime of Mrs. Jackson's grandfather. He had served three generations in his first master's family, and had lived to see the third generation of Jacksons. At the General's funeral he was given the post of honor at the head of the coffin, where he sat and delivered a running fire of comment and approval on the officiating minister's remarks. At the close of the services the clergyman, a lifelong friend of the family, gave the old negro his arm, and the two headed the sad procession through the grounds to the family vault.

The General had long been in failing health, and when his illness became pronounced, a colored man living in the city requested the privilege of nursing him, giving up a good position to do so and remaining with him for several months until the end. He is the son of the woman who presided over the Belle Meade nursery and ruled two generations of its children.

The pall-bearers were eight workmen on the place, sons of the slaves who during the war stood guard over their master's family and estate while he fought in the Confederate army. They sat in a body among those whom a common sorrow had drawn together from far different ranks in life. No one could fail to see the appropriateness of their office, remembering how the dead man had delighted to call them "not servants, but friends."

It may be said that instances like this are rare in the South. To this it may be replied that great faithfulness to duty, tested through a long term of years, is rare the country over. But wherever it is found, in business or in domestic life, in high places or in low places, it is recognized and honored, North, South, East, and West, without regard to riches, poverty, race, color, or previous condition of servitude. L. H. H.

Nashville, Tenn.

Alcohol and Drugs

To the Editors of The Outlook:

In your issue of April 11, 1903, under the title "Prohibition—Pro and Con," I find a great number of communications, and among them some allusions to a paper which I read before the New York Medico-Legal Society some time ago, entitled "Stimulants in Forensic Medicine," and therefore I assume that you will grant the privilege of my offering a word upon the subject.

At the time of writing this paper I had no intention of entering into a discussion, to any great extent, of the use of alcoholic stimulants, but wished more especially to call attention to the increasing habit or addiction to the use of drugs so noticeable among all classes of society. Believing that all human beings crave or make use of some stimulant, and that a law prohibiting the use of alcoholic stimulants might be enforced, then I inferred that in Vermont persons prohibited from obtaining alcoholic stimulants might be driven to the selection of others more dangerous and destructive. The paper was based upon this hypothesis, and this led me to investigate the consumption of stimulants in Vermont, more especially opium, cocaine, Indian hemp, chloral, and quinine. The information I received in answer to my letters of inquiry was most

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astounding, and what I have stated in this address represents only about one-third of the amount consumed, as I should now be able to prove.

Evidently this branch of the subject of temperance has received very little attention from so-called reformers, because, after this address was issued in a legitimate way, and after receiving notices in newspapers and medical journals printed in all parts of the civilized world, and many letters requesting a copy of the address, I found it necessary to order a great number of extra copies, and, at the request of a gentleman in New York, I consented to his issuing about two thousand extra copies at his own expense for private distribution. Among all the notices I have received of my address from newspapers, journals, magazines, etc., I think only two offered adverse criticism to my statements or attempted to answer the points therein made, except by ignoring them as untrue or considering them the effusions of an iconoclast.

It would seem, from reading most of the communications sent to your valuable journal and similar statements in others that favor a prohibition law as the best means of correcting an evil, that all other persons not so disposed to think were advocates of intemperance and laborers in the cause of developing drunkards. No doubt a great many persons are honest in their convictions that the only way to control intemperance is to enact laws prohibiting the sale of alcoholic stimulants; but are such persons so narrow and opinionated as not to accord to others, who are anxious to secure the same beneficent results through different channels, the merit of being equally earnest and honest?

If among the many contributors to your valuable magazine there is *one* who is honestly interested in the control or regulation of the use of alcoholic stimulants, I would respectfully ask him to forget temporarily the existence of the "saloon," and procure from the Massachusetts Board of Health an official report (Public Document No. 34, pp. 614 to 620, inclusive) of the analysis of sixty-one "patent" or "proprietary" medicines sold under the titles of "tonics," "bitters," etc., from which he might secure information that alcohol is not solely furnished over the "bar" or in the "saloon." This report, issued from the Massachusetts Board of Health, shows that sixty-one samples of these so-called tonics or medicines were examined, and that all of them contained a percentage of alcohol as high as or higher than is found in lager-beer or ale. Thirty-four samples contained one-fifth or more of alcohol; fifteen samples contained one-fourth or more of alcohol; ten samples contained one-third or more of alcohol; four samples contained nearly one-half alcohol. As a sample, of one of these preparations labeled "sulphur bitters," and stated to contain no alcohol, the report of the Board is: "As a matter of fact, it contains no sulphur, but one-fifth alcohol by volume."

During the recent discussion of this subject before the Legislature of Vermont, where prohibition had existed for fifty years, all sides of the question were brought up, and finally a law was enacted favoring local option. I favored the enactment of this law because I had become satisfied that the prohibitory law was not enforced; that under that law no revenue was obtained by the State for such illicit business; that under that law the sanctity of an oath was destroyed (which in a moral point of view makes any law obnoxious); that the law had in no way prohibited, but had fostered, clandestine and irregular methods of obtaining alcoholic stimulants, and that after so many years it had been proven to my mind that the law was ineffectual and that any other method substituted might be an improvement. When it became necessary under the law to vote upon the question of whether the city of Burlington should have license or not, I voted against the granting of a license; and this in no way is inconsistent with my willingness to advocate a law which gives to every citizen the right of saying whether he wants license or not; and upon this basis alone, to my mind, can the enforcement of law be established.

I am very sure that if a majority of the people of this city had voted against granting a license, it would have been enforced; but it is well understood that under the prohibitory law it was never enforced, and could not be, because a majority of the people were opposed to it.

[Dr.] A. P. GRINNELL.

Burlington, Vt.

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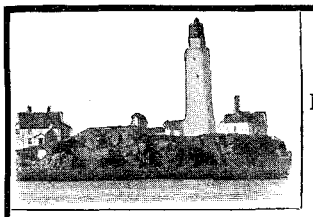

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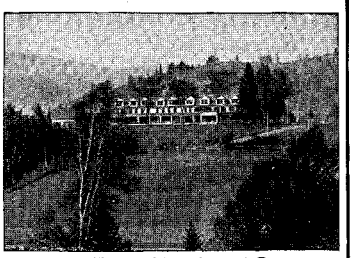

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